THE CHINESE RECORDER

Published Monthly by the Editorial Board
Headquarters, Missions Building, Shanghai, China

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VOL. LXIII — DECEMBER, 1932 — NO. 12

EDITORIAL

American Laymen and Missions in China

The Editorial Board of the *Recorder* has for some months been eagerly awaiting news as to what the American laymen who visited China during February, March and April last would have to say about the missionary enterprise. The earliest intimations came in the form of a reprint in a Shanghai daily late in October of an advance release to the secular press. This release seemed to indicate that the visiting laymen were far from convinced that they or their friends should continue to support foreign missions; that they felt that missions are often motivated by self-interest and are for the most part pursuing objectives which are antiquated; that missionaries are as a rule a mediocre lot, without vision and deaf to the voice of changing conditions; and that in any case, if the enterprise is to be saved from wreckage, Christian laymen must reorganize and run it on lines of efficiency approved by the business world. A reading of this advance statement arouses certain queries: Has the interest in missions of American Christian laymen so far flagged as to be capable of being whipped into action only by a call of alarm that would make them the potential heroes in rescuing a big business from threatened default? Or, are the promoters of the Laymen's Foreign Missions Inquiry driven to desperate measures by the depth of the present economic depression and the coincident fact of a presidential campaign?

The writer of the leading article in this issue, who has first-hand knowledge of the contents of the report of the Commission of

Appraisal, assures us that their initial bark is worse than their bite. While some of their criticisms cut deeply, the commissioners have at the same time shown a real appreciation for the great good that has already been done; their recommendations must not be looked upon as revolutionary, but rather as a normal functioning of the processes of growth and development, which have already long been latent or even moderately active.

Perhaps the most nearly revolutionary of all the findings of the Commission is that which suggests a complete re-organization of the administrative control of missions. Their proposal would transfer control from denominational to interdenominational agencies; it would largely take away the power of making administrative decisions from individual missionaries or groups of missionaries and put it into the hands of a few "directors" appointed by the interdenominational agency at the Home Base. It may not be out of place to ask whether a bureaucratic control of such a type as would thus be involved can be maintained without impairing the intensity and vitality of the individual missionary's interest in his work. It may also be well to point out that any plan of reconstruction which contemplates a high degree of co-ordination and cooperation in administration of mission work in China cannot be made fully effective by the actions, however well executed, of a group of American missionary societies alone. There are British and continental missionary societies to be consulted. But, even if all missionary societies of all nationalities having work in China were to merge their administrative agencies into one great system, there would remain the Chinese Churches and the Chinese elements in the control of Christian institutions also to be consulted. Doubtless the Laymen's Inquiry has in mind the need of consultation along these two main lines and will take steps to ensure that they be brought about. In any event the American group will need to be on the alert to avoid undercutting the initative of these other groups or giving offense to either of them in the manner in which the recommendations of the Commission are promoted.

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Dr. Stanley Jones in China

In "The Present Situation" department of our October and November issues reports were given of Dr. Jones' Conferences in Moukden and Peiping. In this issue Rev. Frank W. Price gives his impressions of the meetings in Nanking, and friends who have participated in the Shanghai and Ningpo Conferences will thoroughly endorse all that has been said in these articles with regard to the new faith and joy and power which had been brought to the hundreds of Christian workers who have attended these Conferences.

In Manchuria and Shantung Dr. Jones met with difficult problems which were facing the Christian Movement, but it was seen that every problem could be solved and difficulties cleared through a central loyalty to the Lord and Master of us all. Christo-centric emphasis was also felt in other centres as such problems as modern materialism and growing communistic propaganda were faced.

The influence of these gatherings will not be evanescent as heart and mind and conscience were deeply affected. The question of how best to follow up the work and experiences of these conferences is being carefully and prayerfully considered. Fuller details will appear in our next issue.

Comparing the impressions of his last visit with the one made ten years earlier he said at the welcome meeting of the Pastor's Union of Shanghai:

> "The sum total of my impressions is not one of discouragement. I saw something better than I expected. The Christian Movement has been shell-shocked during the past five years, but I believe it is getting to its feet again and the greatest period of its advance is still to come. I believe the anti-Christian Movement has purified Chinese Christians and made them stronger. These five years have been spent in making their souls again! The hour has struck for advance. If we can have that moral and spiritual advance I believe we can save China."

* * *

Looking Back Over 1932

Problems and Portents

In reviewing the past year the fact is overwhelmingly obvious that the world has been passing through a period of deep depression. With problems becoming more complex and crises increasing in seriousness the situation has seemed a hopeless one to those who forget God and His control of the universe. Of these perplexing problems and menacing situations China has had her share. Graft, militarism, famine and floods have oppressed the people, and back of all there is the growing menace of Communism. Japan's military occupation of Manchuria and the hostilities round Shanghai early in the year have further complicated political, economic and social problems.

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Encouraging Achievements

The twenty-first celebration of the anniversary of the foundation of the Chinese Republic, last October, offered an opportunity for reviewing the various factors in the situation. During the first two decades the central government went through many tribulations. Whilst revolution and provincial opposition were overcome, new troubles continually presented themselves. Although the fighting between the two Shantung generals has seemingly been brought to an end, the province of Szechuen is still in the throes of provincial war. But we have to remember what the government has accomplished in the past two decades, and congratulate the leaders on their achievements in the face of colossal difficulties.

(1) First as to political, social and economic conditions. Politically there has been as much apparent disunity as before, but there has also been a franker recognition of internal failures and less disposition to blame or depend on outside powers. Bandit suppression has been effective to a considerable extent, whilst customs tariffs, road construction and aviation indicate considerable progress. In our November issue, in several articles we indicated the manner in which the great success of the National Flood Commission has set a new standard in Government enterprises, and is already

giving new hope for similar constructive measures in other fields. We hear of the firm attitude of General Chiang Kai-shek and other high officials in the matter of legalizing traffic in opium as a Government monopoly. The social and economic conditions have been variously affected by floods, war, good crops, an apparently increased sober mentality, and effective participation in flood relief and preventive constructive work. Our last issue spoke of the manner in which the great central China flood of 1931 was coped with. We read of 446,000 tons of wheat consigned to the Flood Commission arriving in China in 66 ocean ships; how 244 river steamers and 31,560 junks, utilizing 6,300 miles of water way, were used for the transportation of the wheat and flour inland; also of 105 trains devoted solely to carrying the Commission's cargo to riverports. Despite the sharp practices with which it had to contend the Commissary Division was able to report that 99% of the cargoes committed to it at river ports was delivered to the responsible agent of other divisions which distributed it. The experts also were able to report that one result of the work of the National Flood Relief Commission has been the confidence engendered among the people in the good intentions of the National Government.

(2) As to the Christian Movement in China, the willing and effective service rendered in war-torn and flooded areas, the progress in religious education, and the increasing sense of obligation to evangelize, are cheering to those who have companied with Chinese brethren and sisters during the past trying experiences. Articles in this issue indicate the reasons for the Christian Movement in China facing the future with courage and hope. In spite of ominous clouds and menaces there are many bright features and the record of increasing loyalty and devotion to Christ in the growing Christian churches, with capable, well-trained and truly Christian pastors, and many willing helpers.

(3) In the matter of education, during the past year there has been less strain over registration, and more students in Christian schools. The most satisfactory change, however, has not been so much in increased numbers, as in the attitude of students. They have become students again, wanting to learn and seeking to know the way out. They crowded Dr. Jones' meetings day after day, listening for long hours, in eager attention and participating in the discussions. In our October issue we took up the subject of education, and there is increasing evidence that not only are the children of the Christian communities cared for, and training for those fitted for Christian leadership, but there is a steady leavening of the non-Christian neighbourhoods with Christian ideals and standards of life. As we go to press we hear of many schools full to capacity, a striking change to the conditions three or four years ago.

* * *

International Problems

In the March, April and May issues of the *Chinese Recorder* lengthy leading articles dealt with different phases of "China's Undeclared War." In this issue one article speaks of the restraint shown by Chinese

Christians during the hostilities, and another gives a lengthy analysis of the attitudes of Christians in China towards the National Crisis. We would draw the attention of our friends at home to an illuminating and statesmanlike article entitled "Problems for Christians Arising Out of the Shanghai War" in the October "International Review of Missions," by Rev. E. R. Hughes who participated in the relief work during and after the hostilities. He shows the difference in the statements of the representative Christians of Japan and China. The former plead "for a calm and right understanding of the situation as a whole," whilst the Chinese Christians plead for "an honourable settlement of outstanding issues." In a later paragraph Mr. Hughes says, "So, therefore, the Christian world is encouraged to deal with the problems of the Christian mind. In what ways can it and must it inform the Christian will: Where is the dividing line between Christian patriotism and that temper which says 'my country right or wrong'? Where is the dividing line between Christian pacifism and the temper which submits like a slave?'

* * *

Christians and Militarism

We would also ask: "What are the Christians of the East going to do in the matter of militarism?" We feel convinced that the only permanent solution of political, social and economic problems facing us is based on the recognition of the brotherhood of these Eastern nations and their need of one another. God is speaking to us all in these vexing and pressing problems, constant clashes, misunderstandings and suspicions. The business world is asking: "Can the modern world accept Christianity as a way to life?" May not our failures come from neglecting the teaching of the Master? Looking forward towards Christmas His words ring in our ears: "Love your Enemies."

During the Manchurian crisis of last year, several Christian groups in Tsinan sent a telegram to peace organizations in Japan requesting peace groups there to urge the Japanese government to adopt peaceful instead of military measures to solve the Sino-Japanese problems. Japanese groups replied by asking prayerful cooperation in urging peaceful solutions. We quote from the explanatory letter that was sent from China:

> "As Christians we feel a serious responsibility to rise above political disputes and partisan prejudices and to help our people to do what is right and what will strengthen instead of weaken the forces that are already working for world peace and brotherhood, following the footsteps of our Lord Jesus Christ, who has shown us the way of supreme sacrifice and love.
>
> "We are confident that our longing for peace and friendly relations between the nations will meet with a hearty response from our brother Christians in Japan, so that together we may labour and look forward not only to a speedy return of normal relations in Manchuria, but also to that better and brighter day of good will among the people of the world, foretold by the prophets of old, 'When nations shall beat their swords into plowshares;.....neither shall they learn war any more'....."

* * *

Peace Sunday

The first Sunday in the New Year is to be observed in China as Peace Sunday. We believe the choice of the day is a good one, coming so soon after Christmas which brings to us the message of the Prince of Peace. We are glad

to hear that the Chinese bulletin of the National Christian Council is devoting the major part of its December issue to international questions. There are to be articles on such topics as, Has the Christian Church a responsibility for international relations? Education for peace, and the Lytton Report of the League of Nations, with suggestions as to how Sunday, January first, may be observed. This bulletin has a circulation of about 10,000 and its influence is widespread.

* * *

Alone

A lonely song in a lonely sky
By the light of a lonely star,
A lonely group on the plain anigh
And the lone wise men from far;
A lonely babe in a cradle crude,
With a lonely life before,
A lonely heart and a lonely rood,
And death through a lonely door.
A wide world bound by a golden chain,
Close knit in a brother love,
A band of sympathy, weft of pain,
From this to the worlds above;
So scatters life from a single spore,
To cover the desert wild,
And hands are stretching from shore to shore,
At the beck of a lonely Child.

Daily News, (London) 1908.

* * *

Honour Where Honour is Due

The *North China Daily News*, in a kindly review of our last issue of the "CHINESE RECORDER," pointed out that no reference was made to the work of the British Navy which, through H. M. S. Hermes, not only made Colonel Lindbergh's survey possible, but "actually carried out the major portion of the survey of the flooded area." Moreover there was omission of the effort by the foreign community in Shanghai to send the *Isabel Moller* Hospital Ship to Hankow, and also the fund specially raised through "The Times" in London.

We regret these omissions and hasten to express our appreciation of what was done so effectively by the British Navy, the foreign community of Shanghai, and friends in the home lands.

Others might have been included; for instance the old established Chinese-Foreign Famine Relief Committee of Shanghai which raised and disbursed well over one million dollars and had over 20 branch Committees (composed of Chinese and foreigners) at work in the worst affected flood and famine areas. But we had limitations of space and program and hope that in future issues, as well be seen from our correspondence columns, other aspects of this important question, and appreciation of other labours and labourers will be possible.

American Laymen and Missions in China

D. WILLARD LYON

A FEW Baptist laymen came together in New York City early in 1930 for an intimate conversation regarding the outlook for Baptist foreign missions. The more they talked about conditions as they saw them the clearer it became that the time had arrived for laymen like themselves to undertake an impartial study of the foreign mission enterprise, with a view to determining the extent to which Christian laymen should encourage existing policies, or advocate changes. Realizing that the value of such a study would be enhanced by making it as inclusive of other denominations as might prove practicable, they extended invitations to interested laymen of other church bodies to join their circle. The outcome of these negotiations was the formation of the Laymen's Foreign Missions Inquiry, with a governing body of thirty-five directors chosen quite unofficially from seven church groups, namely the Congregational, the Protestant Episcopal, the United Presbyterian, the Dutch Reformed, and those branches of the Baptist, Presbyterian and Methodist Episcopal churches commonly known as "Northern." While no director was the appointee of his Church, or even of the foreign missionary society of that Church, steps were taken to ensure that cordial relations should exist as between the Inquiry and the several foreign mission boards most directly concerned. It was made clear from the outset, however, that the Inquiry would be in no sense bound by the traditions or vested interests of the foreign mission boards, and that the proposed study, though planned in the interests of the ultimate good of the great cause of foreign missions and carried on by friends of that cause, would nevertheless be conducted in as detached and objective a manner as circumstances would permit.

The directors of the Inquiry early decided to limit their study, for the time being at least, to India, China and Japan. As a preliminary step they selected three groups, whom they called fact-finders, to proceed respectively to the three countries to collect relevant information. These fact-finders spent a whole year assembling, classifying, analysing and making available for reference, a mass of valuable material. The Inquiry then chose fifteen persons, three women and twelve men, to form a Commission of Appraisal; these commissioners were assembled in September, 1931, to receive the report of the fact-finders and to chart their course; they decided to go as a body to the three countries and in the light of the data already gathered, as well as of the direct contacts which they themselves might make, to attempt an appraisal of the work of the seven foreign mission boards with which the Inquiry was most directly interested. It was recognized, however, that no appraisal of the work of these seven societies would be complete unless the activities of the Japanese, Chinese and Indian churches, and of other Christian bodies among these peoples were included in the purview. As the terms of reference called for the completion of their task within a period of one year, the Commission were compelled to remain no longer than

to from two to three months in each country. China got approximately seventy days. It was their rigid adherence to a time schedule which made it possible for the Commission to complete their work on time. In September, 1932, they presented their report to the directors of the Inquiry. This report was promptly turned over to a publishing house (Harper and Brothers) to be released to the public on or about November 11, and will probably not be available for general circulation in China until about the middle of December. In the meantime through the courtesy of the Chairman of the Commission of Appraisal, I have been permitted to see a manuscript copy of the report and to supply the readers of the RECORDER with early information regarding its general nature. It will manifestly be impossible within the limits of a magazine article, even though these limits be courteously extended, to tell the story of the Commission's work and make an adequate summary of all their findings. I must, therefore, confine myself to those aspects of the story which seem essential to a right interpretation of the report, and to those elements in the findings which seem most significant and of the greatest immediate interest to missionary and Chinese Christian leaders.

The Commission arrived in Hongkong during the second week of February and finally left North China for Japan during the third week of April. Despite a partial breakdown in communications, because of fighting in eastern Kiangsu and elsewhere, members of the Commission were able to go to the major cities in Kwangtung, Fukien, Chekiang, Kiangsu, Shantung and Hopei, as well as the capitals of Hupeh and Hunan. Rural areas in Kwangtung, Kiangsu, Shantung and Hopei were also visited. Typical examples of every phase of mission work and of the activities of the Chinese churches and related Christian institutions were examined. A few conferences were attended; but the major interest of the commissioners was in seeking personal interviews with any who could throw light on the problems under review. Those interviewed included not men only, but a goodly number of women as well; missionaries of various types and interests were everywhere sought out; Christian Chinese holding administrative, educational, literary, evangelistic, pastoral, or promotional positions; others in professional, political, or business life; Chinese who were not listed as Christans at all; and non-missionary westerners,—such were interviewed wherever opportunity offered. The commissioners met frequently in sub-committee and occasionally as a whole to discuss impressions gained and to seek formulations of their resultant opinions.

Three of the fifteen commissioners are ordained clergymen, of whom but one is a pastor (Dr. William P. Merrill, Brick Presbyterian Church, New York); the other two are presidents of universities (Dr. Arlo A. Brown, Drew University, and Dr. Clarence A. Barbour, Brown University); to this list should be added another who is very much of a preacher, though, being a "Friend," he is not "ordained" (Dr. Rufus M. Jones, Professor of Philosophy, Haverford College). Of the remaining eleven, lay members of the Commission, three are educators (Dr. William E. Hocking, Professor of Philosophy,

Harvard College, who served as chairman of the Commission; Mrs. Hocking; and Dr. Frederic Woodward, vice-president, University of Chicago, vice-chairman of the Commission); two are physicians (Dr. Henry S. Houghton, formerly of Peking Union Medical College, now Dean, School of Medicine, Iowa State University; and Dr. Charles P. Emerson, Dean, School of Medicine, University of Indiana); one is a social worker (Miss Ruth F. Woodsmall, Young Women's Christian Association); one is a specialist in agriculture (Dr. Henry C. Taylor, University of Vermont); one is an engineer (Mr. Albert L. Scott, Lockwood, Green and Co., New Work) one is a manufacturer (Mr. Edgar H. Betts, Troy, N. Y.); one is a lawyer (Mr. Harper Sibley, Rochester, N. Y.); and one is a lay leader among women's foreign missionary societies (Mrs. Harper Sibley, Rochester, N. Y.).

Such a group as this, representing a wide range of interests and experience, could hardly have worked together for a year without differences of viewpoint and conviction emerging from time to time. Yet, strange as it may seem, they have produced a report that is unanimous. The reader will almost surely ask: At what price was this unanimity bought? The question is answered by the Commission in their *Foreword* in the following terms:

> One of the chief advantages enjoyed by this Commission has been the circumstance that it includes contrasting views in the interpretation of Christianity and therefore of Christian missions. With less of a gamut it would have been by so much less representative of the membership of American churches. These differences are to some extent differences of expression, to some extent differences of substance. Such differences are not unimportant. We have not been under the illusion that the matters on which men agree are the only matters of value—on the contrary, when religious issues are clearly defined, they are the most important issues of human life. To some of our members the enduring motive of Christian missions can only be adequately expressed as loyalty to Jesus Christ, regarded as the perfect revelation of God, and the only Way by which men can reach a satisfying experience of Him. To others, this motive would best be called the spirit of altruistic service, the desire to share with all mankind the benefits and the ideals of a Christian community. To still others, it would best be named the desire for a deeper knowledge and love of God, seeking with men everywhere a more adequate fulfilment of the divine possibilities of personal and social life.
>
> These views are not mutually exclusive: no one statement is likely to exhaust the aim of a great enterprise. In so far as the differences are those of language, some prefer the words which unite the present with the earlier language of the Christian world. Others desire to avoid the language of tradition, not as untrue, but perhaps as obscurely figurative or symbolical, and for this reason an obstacle to the spontaneous recognition of the majesty of that Figure to whom men's thoughts return as by a natural instinct of the heart.
>
> Retaining these differences, the members of this Commission unite in the judgments set forth in this book. In these judgments it is not presumed that all personal views are fully expressed, but to them each has given of his strength. And welded by the common purpose and experience, the result is a significant body of agreement, which we trust may afford a firm basis for reinterpreting and redirecting one of the noblest expressions of that undying hope of the soul, the spiritual unity of mankind.

From this statement it may clearly be seen that compromise at the expense of intellectual honesty was not tolerated. The unanimity of the report becomes, therefore, one of its most striking features, and will doubtless go far in giving weight to the conclusions reached.

Soon after my return to America last July, after having had the privilege of traveling with the Commission throughout their tour in China, I met Bishop Birney, than whom none among the "hindered" missionaries more earnestly longs to be back in China where his heart is. He asked me whether I thought the Commission would have a good word to say for missions, or whether they would probably tell the churches that the day of foreign missions is waning? While not in a position at that time to quote anything the Commission had written, for all formulations were then subject to revision and therefore only tentative in nature, I told Bishop Birney that I was sure the Commission were convinced that foreign missions must continue to play a vital part in the development of Christianity and that the sending churches must find ways whereby their foreign service can be improved in quality and fruitfulness. The Bishop responded with an exclamation of joyous satisfaction and an expression of fresh hope for the great Cause. Many of my present readers will no doubt have in their minds the very question which Bishop Birney asked. It is a pleasure to be able at last to put my reply to it into words which the Commission themselves have chosen:

> As to the first and most searching question put to us, whether these missions should in our judgment any longer go on, we may say that this question has been with us, honestly and objectively entertained, throughout our inquiry. As the inquiry closes we may confess that this formidable question has not proved to be highly significant. It is somewhat like asking whether goodwill should continue or cease to express itself....It is always reasonable to ask whether this goodwill might take quite a different shape; but to ask whether it should cease to operate would seem to suppose that the very substance of friendship among men and races might somehow be mistaken....To any one, man or church, possessed of religious certainty, the mission in some form is a matter not of choice but of obligation. If there is any truth of value in religion at all, it is for all men....The fundamental motive, the imperative of sharing whatever certainties we have in the field of religion, remains.

Another question which will surely rise in my readers' minds is this: What do the commissioners conceive to be the message of Christianity to the people of the countries visited? Let me quote some things they have to say on this point:

> It has been customary for Christian bodies in announcing their message to mankind to say compactly, "Our message is Jesus Christ." This language, full of meaning as it is for those who already know what Jesus stands for, is of course full of mystery for those who do not. To the average Oriental, without further explanation, it could mean nothing. Even to many a contemporary in the West, unused to the language of the churches, it means little more than a current phrase marking loyalty to a tradition somewhat undefined in his thought. In our own effort to present the message of Christianity, we desire to use the privilege of laymen in avoiding as far as possible the language of the unexplained symbol....For Christianity God is not far off; but in all our actions we are dealing with Him whether we know it or not; in plowing, sowing, reaping; in the work of home, shop, office; in effort and rest, in success and failure, God is present, imperceptible,

> forceless, all-powerful. He is an undiscerned strength to those who serve their fellow men. Those who ignore Him fail of truth and build on what is perishable....Christianity refers its conception of God, of man, and of religion to the teachings and life of Jesus....He exemplified his own teachings in life and death, and affords to all men who come to know him the most transparent and accessible example of a life lived greatly through immediate union with God....The message of Christianity presents a way of life and thinking which the Christian conceives, not as his way alone, but as a way for all men, entering without violence the texture of their living and transforming it from within. The goal to which this way leads may be variously described; most perfectly, perhaps, in the single phrase, Thy Kingdom come. That is, and always has been, the true aim of missions. In more literal phrasing the aim of Christian missions today, in our conception, would take this form: to seek with the people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to his spirit in the life of the world.

In the task of making clear the message of Christianity the Commission believe, as is implied in the phrase "seek with people of other lands" in the statement quoted above, that the missionary needs to be willing to cooperate with all the forces for good which exist among the people with whom he has cast his lot, and along with this to maintain a desire to learn from their experiences. The words used in the report are as follows:

> Temporary in the animus of missions is the presumption that the great and imminent need is solely on the side of the receiving land. It is incumbent upon us to acknowledge, without blindness to the special problems of Asia, our common need of salvation, the common drag toward paganism and religious indifference, and incomplete grasp of our own faith in matters affecting individual and social conscience, our common need to confer in the search for a deeper and more persuasive view of religious truth.... Christianity and the environing religions face at the same moment the same menace, the spread of the secular spirit; the former opponents have become to this extent allied by the common task. It is not surprising if our missions find this realignment difficult, perhaps embarrassing; it compels a thorough re-analysis of the purpose of missions in reference to other faiths....The mission of today should make a positive effort, first of all to know and understand the religions around it, then to recognize and associate itself with whatever kindred elements there are. It is not what is weak or corrupt, but what is strong and sound in the non-Christian religions, that offers the best hearing for whatever Christianity has to say. It is clearly not the duty of the Christian missionary to attack the non-Christian systems of religion —it is his primary duty to present in positive form his conception of the way of life and let that speak for itself. The road is long and a new patience is needed; but we can desire no variety of religious experience to perish, until it has yielded up to the rest its own ingredient of truth. The Christian will therefore regard himself as a coworker with the forces within each such religious system which are making for righteousness.

The opposite policy of direct attack on the non-Christian religions and of insisting that the new convert make a clean break with all his past has, in the judgment of the Commission, not been justified by results. It will be sufficient to quote a single passage which states the reasons for this conviction:

> This clean-breach method, experience has now amply shown to be mistaken. Its uncompromising attitude toward local tradition, social scheme, religion, required heroism in the convert and found its heroes. But its cost in human suffering was like the cost of mediaeval surgery, and its results were mixed with failure. It was a cruel pedagogy, which required pruning down

to the stalk the earlier growths of the spirit, and checking the momentum of an ancient current of life. If a new idea is to take sturdy root, it should make maximum use of whatever kindred ideas have been there before: the life that begins with an amputation can seldom reach full vigor. Further, the dependence on the mission produced by this system could hardly be overcome. For the made-over individual was out of relation with the rest of his society....The missions have gone far in reading these lessons—farther in Japan and China than in India—and in revising their procedure. But the central lesson they were slower to read, though they might have been led to it by their own faith that God has not anywhere left Himself without a witness. It was hard for the missions to mix with their absorbing interest in rebirth a practical recognition that the surrounding religions were religions, and as such were ways to God.

Brief excerpts cannot do justice to the telling arguments contained in the early part of the report, which deals with "General Principles," in four chapters as follows:

I. The Mission in the World of Today.
II. Christianity, Other Religions and Non-Religion.
III. Uniqueness of Christianity: Its Message for the Orient.
IV. The Scope of the Work of Missions.

My readers must wait and enjoy for themselves the exhilaration of these pages, which glow with warmth of devotion to the missionary enterprise, while at the same time preserving that "objective" attitude of mind and that desire in every criticism to be constructive, which make them a stimulating text-book on the philosophy of missions. There is one more point brought out in this part, however, which I wish to illustrate by a few further selections; it has to do with a distinction which is made between temporary and permanent functions in foreign missions.

Changes in environmental conditions in the Orient call for certain changes in functions, for example:

Many elements of progress formerly dependent on mission effort are now more effectively promoted by other agencies. Science and the scientific habit of mind dispel superstition more certainly and finally than does the mission. The spread of education, the emergence of womanhood, the promotion of general concern for the lot of the common man, all these are now taken up in some degree by various secular or general interests or by other religions. The question arises whether these agencies, now working together with the mission, can or should in time displace it....The general drift of these changes is certainly not to enhance the value of the foreign mission, and certainly not to cancel it. It is to require a sharpened definition of that function, to call for a higher standard of qualification, and to make evident the temporary character of many services which missions have rendered. It places clearly upon the defensive much of the mediocre work which is now proceeding upon momentum, without regard to the changes in the mental and spiritual environment.

The establishment of local churches is from the nature of the case a temporary function, for:

The time comes when established centers of religious life must be left to develop according to the genius of the place....We have found not a few missionaries and mission administrators who believe that the time for this transition, in the countries visited, is within sight. This is sometimes interpreted as a defeatist temper. In our opinion it is the reverse. We believe, with this group, that the time of transition is now foreseeable. We do not mean that this moment is now here in any country; it is near in Japan; it is more remote in China and in India. Further, it is differently timed for

> different aspects of mission work in every land: some parts of this work should doubtless go forward, while other parts may be transferred..... In the nature of the case, it is peculiarly difficult to discern the right moment for this transfer of initiative. The missions themselves are at a disadvantage for perceiving it, inasmuch as their occupation and mental bent make them perpetually aware of new types of good work to be done, which call for indefinite expansion. Further, as a large undertaking, comprising thousands of careers naturally pressing forward within it to continuance and growth, it would not be surprising if the mission body tended to be self-preserving and self-developing in its view of its future functions.

What the Commission conceive to be the permanent functions of missions are indicated in brief outline thus:

> Missions should now be preparing for the transition from the temporary work of church planting, pioneer work in medicine, education and the training of leaders, to the permanent function of promoting world understanding and unity on a spiritual level through the ambassadorship of relatively few highly equipped persons, and through institutions for the study of theology and civilization, and the emerging needs of the adopted land....There can be nothing temporary in the need for the health of the Church that it have a permanent and even growing international function. The loss of the ideal of the Church universal, and of the place of continued labor and sacrifice for that object, would mean the sterility of the Church.

It must not be inferred, however, that because of this vision of a longer future the commissioners have failed to realize that many of the functions they classify as temporary call for clarification, and then for courageous, continuous and effective promotion. I shall now turn to an attempt to indicate what some of the most significant recommendations which the Commission have made in the several major aspects of mission activity are.

They recognize the presence of an influential trend in the direction of an emphasis on the social implications of the gospel, in which "salvation" has taken on a broader meaning, and men are to be saved not out of human life, but within it. Although the scope of missions has thus become diversified, the Commission feel called upon to state their fears in the following terms:

> There are real dangers to be guarded against. There is a danger that diversifying the scope of effort horizontally may be at the expense of depth. Uplifters and social betterment experts easily fall into the vain supposition that by simply improving the economic basis of life or by cleverly reshuffling human relationships they can produce the happy world of their hopes. All proposals for cure through philanthropy alone miss the point of central importance, namely, that there must first of all be a new kind of person as the unit of society, if there is to be a new social order. Social efforts which ignore this principle have at times brought disillusionment: impressive and stable results are rare. What count most in the progress of society are simple day by day events, such as may take place in the mind of a youth here and there or in the formation of a new friendship. These tiny rootlet processes in the long run remake civilization. The main contribution of the mission has not been in devising new social programs, but in forming the men who do the devising. Nothing therefore can displace or minimize the importance of a true and well-qualified evangelism. The point of the tendency to enlarge the scope of mission activity is not, however, one of discounting the value of evangelism; the point is that evangelizing by itself is incomplete on its own ground of life-building, and requires to be supplemented.

Evangelism must go much further than merely to bring persons to the point of making a decision for the Christian life. The more difficult part of the task follows. On this point the Commission record their convictions thus:

> We have had ample experience to show that unless after such a decision the mind is informed, the will fortified, the habits patiently rebuilt, there is no genuine reformation of the inner self. But the local "evangelists" and "Bible workers" in Asia are seldom competent to carry out this difficult, slow, and wisdom-requiring work: they are for the most part narrowly prepared, their message is doctrinally formulated and without sufficient background of human meaning; it lacks the thought-content necessary for any profound influence over life. Such shallow extension of a nominal Christianity excites scorn on the part of thoughtful Orientals, and in the long run reacts seriously against the standing of Christianity.

Moreover, the commissioners believe that

> Even when evangelism is at its best in spiritual depth, in thought, in disciplinary care, it is frequently true that preaching, or giving messages in words, is not in the first instance the right approach. The Christian way of life and its spirit is capable of transmitting itself by quiet personal contact and by contagion; there are circumstances in which this is the most perfect mode of speech. If the actual tasks of life can be shared with the people of a community, whatever power there is in the Christianity of the worker will be revealed in operation; and will do its part in transforming the spirit of individual lives who perceive it. This is also evangelization, not by word, but by deed; not as a direct aim, but as a by-product of a life whose sources of energy make their own report. It does not dispense with the use of verbal interpretation when a real desire is aroused to know why and how men are led to live that way.

The fifth chapter of the report, which is devoted to "The Mission and the Church" is a great chapter. I feel sure that my readers will wish to know at once and in full the Commission's conclusions, as given in a summary at the close of the chapter:

> 1. Our most important single conclusion is that a profound transformation of the Church in the mission field of the Orient is needed. The lines of the transformation are indicated in this chapter. The main direction indicated is away from sectarianism towards unity and cooperation, and away from a religion focussed upon doctrine toward a religion focussed upon the vital issues of life for the individual and for the social environment in which the individual lives.
>
> 2. We are convinced that the time has come for a thoroughgoing coordination of activities on the mission field and for putting an end to sectarianism and denominational rivalry. We believe that the Church should eliminate the complexities and irrelevances which have crept into it through the controversies of the past and that it should move steadily toward complete cooperation in the interpretation of its message and in all moral and spiritual tasks. In view of the urgency of united action, particularly in the newly inaugurated fields of endeavor, where the mistakes of the past may be avoided, we recommend that the work of betterment to be undertaken in rural communities, since it concerns all branches of the Church, be carried on in each of the countries under a single committee, either as a Department of the National Christian Council, or, where that is not feasible, under a committee appointed jointly by the churches and the missions of cooperating denominations.
>
> 3. We recommend that the number of theological seminaries in China, Japan and India be greatly reduced and that the type of training be profoundly transformed, so that the emphasis may be put upon preparation for the practical, social and human tasks which confront a spiritual leader in

the actual world of the present time, both in the city and in the rural community. More effort should be made to develop and deepen the inner life of those who are to be the spiritual leaders in these countries. The aim of the seminary in training its workers should be to discover and present the universal and essential features of Christian life and thought and service, and the denominational aspect of the training should take a subordinate place.

4. We recommend that the churches in India, China and Japan be put on an independent and self-supporting basis as rapidly as the necessary adjustment for it can be made. In preparation for the emergence of a truly indigenous church in each country, we recommend that mission boards specify a short period of annually decreasing subsidies for most of the churches now receiving them, and that at the end of the specified period foreign subsidies shall cease altogether as a method of supporting churches or church personnel.

5. We recommend that the initiative for calling missionaries for work within the sphere of the Church shall in the future be the right and privilege of the churches on the mission field and that they shall indicate through the proper channels the type of person needed for the specific task in sight, as well as the length of the expected service, whether for a short term of years, or for a life engagement. It is our judgment that only persons of the highest quality, fitness, and tested ability should receive the approval of the sending boards.

The five recommendations just quoted are supported by a review of the history of the Church in the Far East and an array of facts regarding present conditions, trends and experiments, which reveal the thorough, sympathetic and discriminating manner with which the commissioners have sought to form their opinions. The chapter will bear reading and re-reading: it deals with the very heart of the missionary enterprise.

The subject of Christian education is given a proportionately large place in the report, occupying nearly one-fifth of the entire volume (chapters VI and VII) and dealing with the issues at stake under two captions: primary and secondary education; and, higher education. Certain general recommendations for primary and secondary mission schools in all the countries visited emphasize the importance of making the schools more effective educationally, of cooperating with governments in safeguarding the religious liberty of the students, and of providing expert leadership to ensure that religious education and worship shall hold a vital place in the lives of the students. Two additional recommendations regarding mission schools in China deserve particular attention. One of these has to do with a clarification of the goal of the middle school. Attention is called to the fact that, generally speaking, the middle schools of South China and of the larger cities in North China draw their students from the well-to-do classes, while in other cities, usually of secondary size, the students are the children of artisans, townspeople and farmers yet in both types of schools the objective is college entrance, whereas a large percentage of the students go, not into the colleges but at once into various lines of vocational activity, for which their school education has given them very inadequate preparation. The Commission strongly recommend, therefore, a re-study of the aims of the middle schools and a re-shaping of their curricula, with a view to giving students, along with cultural training, such direct vocational

help as will make them most serviceable to China. What the Commission have in mind is illustrated thus:

> The phrase "vocational training" has in America taken on a meaning so utilitarian in character that one hesitates to use the term. The schools which China needs are better illustrated for us at Berea, or in General Armstrong's work at Hampton, or in the ideas of Saunderson of Oundel—schools that train both head and hand and yet whose intellectual content is so good that it leaves a man able to push on, if he wishes, to higher studies.

A second and very far-reaching recommendation is intended to overcome what the Commission regard to be the three chief causes of the relative ineffectiveness of the whole primary and middle school system, namely: (1) lack of unity and coordination among the schools, (2) stagnant thinking on the part of those who vote on school policies, and (3) lack of expert direction in the actual conduct of the the schools. The recommendation is to the effect that all mission boards willing so to do should enter into partnership in the conduct of primary and middle schools in China and create a controlling body composed of educational experts, who will determine what schools shall be run, what curricula shall be followed, how the teaching staff shall be appointed and what distribution of available funds shall be made to the different schools. If this recommendation were accepted the entire primary and middle school system of the cooperating boards would be lifted out of the purview of the various "stations" and "missions," and would be conducted as a single system in the interests of the entire Christian community.

Turning to higher education we find an interesting item of comparative evaluation which tickles our pride:

> There is no doubt that in the field of collegiate education the Christians of America have been privileged to render a greater service in China than to either India or Japan. The Christian colleges have not only attracted to their lecture halls and laboratories a large number of the finest type of Chinese youth but count among their graduates many Chinese who are leaders of thought and action; they have not only endeavored to inculcate the Christian religion and to express the good will of American Christians, but have participated effectively—some of them conspicuously—in the establishment of modern educational standards and methods and in the study of national problems.

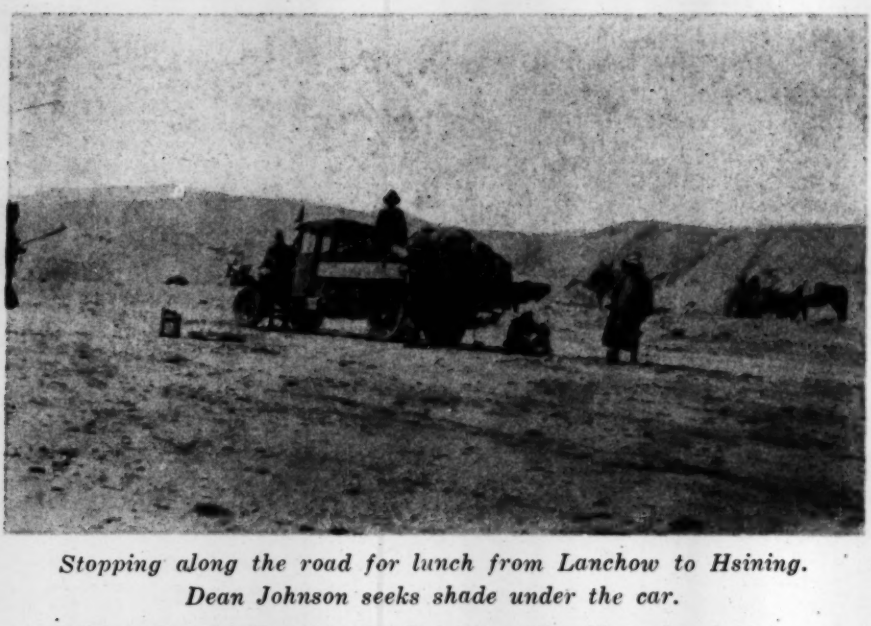
But the bubble of our conceit is too quickly pricked when we read:

> There is one grave difficulty in the Chinese situation, the prompt solution of which is imperative. We refer to the deplorable lack of unity and coordination. More than ten years ago the Educational Commission, which under the chairmanship of Dr. Ernest D. Burton made a study of Christian education in China for the mission boards.... urgently recommended consolidations....Only one of the consolidations recommended has actually been accomplished, and the correlated program, while it has been the subject of endless discussion, is far from realization.... Proposals for consolidation are accepted only when the alternative is extinction, and every attempt by voluntary agreement and persuasion to bring about the adoption of a comprehensive program of union and coordination has failed. We are convinced that the only remedy for this condition is the establishment of centralized authority. From the point of view of American contributors the Christian colleges in the Orient should constitute a single enterprise: the control of all missionary funds for their support should be placed in the hands of a single competent board: and the board should be vested with ample authority to deal drastically with the situation.

CENTENNIAL CELEBRATION SPEAKERS, Wuhan. (*See Page 784*)

Rev. Carleton Lacy, D.D., A.B.S., Agency Secretary,
Rev. Shen Wen-ching, Celebration Chairman,
General Chang Chih-kiang,
Dr. R. Y. Lo, Editor, "Hsing Hwa Pao."

Looking East from point on road not far below pass on Liu Pan Shan



Stopping along the road for lunch from Lanchow to Hsining. Dean Johnson seeks shade under the car.

MORE FAMINE PREVENTION PICTURES (See November issue)

While the above recommendation is without doubt the major one on higher education, there are three other important points of emphasis:

> 1. A grave danger inherent in the attempt to maintain Christian colleges and universities in the Orient is that of subordinating the educational to the religious objective, particularly in appointments to faculties.... We feel that we cannot over-emphasize the importance of being constantly on guard against this danger. The Christians of America will render no real service either to the Orient or to Christianity by maintaining or assisting to maintain colleges which do not command the respect and confidence of educated nationals, and if the Christian character of an institution cannot be maintained without the sacrificing of educational standards, it should be closed.
>
> 2. Another danger that calls for vigilance is the persistence of "foreigners." In the nature of the case Christian colleges began as foreign institutions....But it is only by becoming thoroughly naturalized that they can hope ultimately to be supported by the nationals, and to realize their potentialities for service to the Orient. This involves not only the gradual and whole-hearted devolution of authority, but increasing cooperation with indigenous institutions, increasing devotion to the study of national genius and culture and increasing concern with the problems of their environment.
>
> 3. It is the common practice of mission boards in America to select and appoint those western members of the faculties of the Christian colleges whose salaries are paid from mission funds....This seems to us extremely unfortunate....No respectable American college would accept an arrangement by which the power to select some of its teachers was delegated to an outside body, however friendly and intelligent that body might be. It is our judgment that the time has come for the adoption of this American practice in the administration of the Christian colleges in the Orient.... We therefore recommend that the mission boards hereafter make their contribution to the colleges exclusively in the form of money grants, standing ready to assist in the selection of western teachers, but leaving the ultimate choice, without restriction, to the college authorities.

Medical missions (Chapter IX) enjoy a greater degree of popularity and influence, and nationals have been enlisted to a larger extent as doctors and nurses in mission hospitals, in China than in India or Japan. Some of the outstanding needs in China are: a clearer recognition that medical missions are more than auxiliaries to evangelism and have a place of their own in the Christian program; a stronger insistence on maintaining the highest possible standards of professional efficiency; more adequate equipment and support for hospitals, even at the cost of reducing their number; consolidation of existing institutions for medical training, particularly in Canton and Shanghai, and more adequate provision for their highest usefulness; more effective cooperation as among the various mission boards in working out a comprehensive plan for medical missions and in making such a plan effective.

Agricultural missions (Chapter X) receive thorough and discriminating treatment in the report. They are not to be justified primarily as a means of winning people into the churches or of providing these churches with a constituency economically able to support them. Such motives are declared unworthy. The true reason for promoting this phase of mission work lies deeper:

Lack of available space has made it seem necessary to omit reference to Chapter VIII on "Christian Literature."

Work for the improvement of agriculture and village life in the Orient is an integral part of the missionary enterprise. It is a method of functioning in those villages as Christians....The agricultural missionary seeks to bring fulness of life to those with whom he works. Approached in this spirit there is a great future for agricultural missions. But there are distinct limitations that need to be recognized....It is not a matter of showing the oriental farmer how to use western methods, for those very methods have grown out of conditions radically different from those obtaining in the densely settled areas of Asia, and cannot as a rule be applied in the East. In the agricultural life of America there has been an abundance of fertile land and a shortage of available human labor....In India, China and Japan, on the other hand, there is a relative shortage of arable land and a very great oversupply of labor....It is unwarranted and unpromising to introduce American machine and livestock methods of farming into the Orient.... There are radical differences in climate which place significant limitations on the degree to which western methods of farming can be applied in the Orient....These differences between the East and the West should not discourage those interested helping oriental farmers through the application of science to agricultural production. While the methods of farmers in the West cannot be transplanted, the fundamental principles as they relate to soils, plant and animal improvement, plant disease and insect control, and crop combinations are applicable to the Orient. But they can be applied only by those who, in addition to being scientifically qualified, also are thoroughly familiar with local conditions. The latter is a qualification which the agricultural missionary must acquire in the field.

The conclusions which result from the premises just stated may be summarized in the following further excerpts:

The lone agricultural worker, depending on what he knows and on what he himself can learn about agriculture, is in a very weak position. In the past there have been in China many lone workers. As a rule they have failed to render valuable service. They have stumbled along from one mistake to another and the majority of them have become discouraged and have left the work. The remaining scattered agricultural missionaries should be connected up with the Christian colleges or other centers of research.... The development of research and the training of research workers is fundamental. The backward condition of scientific research in the government institutions of China makes it imperative for the present, and for some time in the future, that basic research and collegiate education in the physical, biological, economic and social sciences relating to agriculture and rural life be given first consideration. The work which has been done at Nanking and Lingnan is commendable and should receive increasing support. The stimulating of the growth of middle schools in rural environments, for the training of agricultural and country-life leaders is also important. The experimentation in agricultural extension service, properly coordinated with the various missionary and government services which minister to rural life must not be neglected....A country-life movement is needed to bring together all workers connected with rural life to stimulate an intelligent interest on the part of all and to develop the spirit of service in those who administer rural affairs. This movement should also create in the hearts of agricultural students a desire to work for the improvement of country life....We believe that none of the above proposals is likely to be adequately fruitful unless attention be given to the development of a better system of administrative control of this whole undertaking. To desire best results all the agricultural missionaries in any given country should operate under one management capable of planning and coordinating their work. The necessary basic research should be unified in plan and coordinated in execution. The results of indigenous experience and research should be fully utilized. The organization of the work should be such that those rendering service in local areas will be in close touch with the research centers, indigenous as well as missionary....No individual mission board can command the

technical ability required for the effective administration of its own agricultural work. The work today lacks both expert direction and unity in planning. This is resulting in wasteful uses of men and money.

In dealing with the problems involved in the development of industry in Asia and the relation of missions thereto the commissioners have shown the courage of discoverers. The charts which they have made of their voyagings should prove of value to those who will follow. Their basic observation is stated in the closing sentences of the chapter on this subject (Chapter XI):

> In dealing with the problems which have to do with industry, the Christian Church as an organization must deal with general principles and not with particular solutions and should harbor within its capacious and sympathetic borders persons of widely divergent views on social problems and their relief. Missions and organized Christianity should consider it their duty to stimulate thought, never to suppress it. If one man by the honest study of Christ's teaching becomes a communist, another a labor union leader, another a socialist and another a capitalist, none should find himself excluded from fellowship or prevented from trying to win other Christians to his point of view. The Church should not, by ecclesiastical or majority action, try in any way to coerce him or to force him from its membership.

That industrial changes in the Orient are resulting in serious conditions which must be faced, is clearly recognized in the report:

> A study of conditions reveals the fact that most if not all the evils attendant upon the development of industry in the West are already developing in the Orient. There is the same problem of over-production and the necessity for finding new markets. There are the same new inequalities of wealth and the shifting of economic control into a few hands; there is also the removal of the individual from his environment with more far-reaching possibilities for difficulty because of the tight bonds which hold the oriental to his family, village, clan and caste.

The responsibility of Christians to take a share in ameliorating these evils, is also recognized:

> Christianity, not acting as an organized body but acting through individual Christians, has profoundly affected social problems in the West....Christians may be equally influential in the Orient. The approach of Christianity to any social problem has usually been through the personality of some individual. By the illumination of his soul this individual has led the way on to social betterment. This makes the development of such individuals Christianity's supreme task. Such a program consistently followed tends to make the Christian group individualistic, demociatic, free, but collectively ineffective. Its strength lies in its efforts to ameliorate certain specific and usually local evils by such means as schools, hospitals and social settlements. These can be founded and controlled by one personality inspired with a spirit of service. Its weakness lies in the fact that busy with the development of the individual it has not concerned itself with broad programs for human betterment. It has not tried to remove the causes of social conflagrations. It has busied itself with trying to put out local fires after they have started. It has become increasingly evident, however, in the Orient as well as in the West, that to work exclusively for the regeneration of the individual or merely to ameliorate bad local situations is not enough. Leaders of the Christian Church must also have an intelligent interest in social and economic questions, and sympathetically understand the implications and significance of the new relationships between employer and employee. An attitude of indifference to social problems, although dangerous in an agricultural community, becomes evil and even vicious in an industrial community—an attitude which in the interest of social well-being must be changed....It is disappointing that with great

> industrial problems in the Orient confronting the missions with their challenge and opportunity, there is hardly a social worker to be found in the whole roster of missionaries, trained to deal scientifically and intelligently with human beings trying to adjust themselves to new factory environment.

To meet the needs of the hour, the Commission recommend: (1) Cooperation on the part of the various mission boards in working out a comprehensive program; (2) The establishment of at least one school of social and economic research, or the strengthening of an existing school for the purpose; (3) Adequate provision for the training of social workers: and, (4) A spirit on the part of missionaries of willingness to study social problems and to mingle with social leaders of every type.

As to work among women (Chapter XII), the Commission, while acknowledging that by and large the needs of women are not radically different from those of men, have succeeded in focussing attention on elements of peculiar difficulty as well as of special opportunity which are to be found in the present-day situation as regards the interests of women in the Orient. Some of these elements are indicated in the following sentences from the report:

> The forward movement of Chinese women is less spectacular than that in India but no less signfficant. The dissolution of the old family system, which is the result of many forces, is liberating the women of China from the traditions of family dependence into an expanding freedom of individual life. New concepts of betrothal, marriage and the home, more freedom of social relationships, a growing urge for economic independence, the active participating of women in national affairs are mile-stones of progress in the life of women in China....Today the new situation, which in no small measure may be considered an achievement of Christian missions, constitutes one of the most serious problems of the missionary enterprise as related to women. The very fact that women in the East are beginning to live on a different educational and social level, creates new needs and makes new demands on missions far more exacting than those that were made in earlier days. The changed and steadily changing East necessitates readjustments. The ability of missions to make these necessary changes will determine their future effectiveness.

Some of the adjustments called for are: correcting the disparity of educational opportunity as between girls and boys: emphasizing quality rather than quantity, variety rather than uniformity, adaptation rather than transplantation, the practical along with the cultural, in education for girls; giving a more expert and thorough supervision to activities which make for the development of religious character; promoting with increased definiteness and earnestness the devolution of responsibility from the shoulders of the missionary to those of the Chinese woman leader, and to this end the discovery and use of more effective measures for developing a sense of responsibility for leadership among Chinese women; creating facilities for studying social and industrial conditions, developing a more effective social program among women and girls, and training the social workers needed in such a program; and, ensuring a closer administrative correlation between work among girls and women and other branches of mission work. To all of these suggestions regarding future policies the Commission add:

> Inherent in all of these specific suggestions is the need for general reorganization in the missionary enterprise, which will make possible an improvement of quality through unity of effort and more specialized centralized supervision of different lines of work. All phases of the mission program for women will be greatly benefitted if the plan for reorganization of the missionary enterprise as a whole, discussed in detail in Chapter XIV, is realized.

This brings us to the closing chapters of the report, on "Problems of Administration" (Chapter XIII), and "Reorganization at the Home Base" (Chapter XIV). American Christians make their contribution to the development of Christianity in the Orient largely through their gifts of missionaries and of money. Signs are not lacking that these two gifts will in the future be made with more caution and scrutiny than in the past; the question is being more insistently raised than ever whether the enlistment and direction of these two major forces is receiving adequate and effective attention, and if not, why not.

As to personnel the voice of the Commission is unequivocal:

> It is not too much to say that upon the quality of personnel, far more than upon any other factor, or all other factors combined, depends the real and permanent success of the missionary enterprise.

The Commission's appraisal of the missionaries whom they met is summarized in the following sentences:

> In the countries visited the several members of the Commission have met many missionaries. A wide range of gifts and capacities is to be found among them. A few—but regrettably few—are using the power of a vivid personality to bring fresh and stirring influences into their communities; some, though lacking conspicuous gifts, are diffusing Christian influences by the spiritual excellence and gentle friendliness of their lives; many are devoted, patient and unimaginative people, content with the dull round of a conventional service and so encumbered with administrative routine as to be incapable of thinking freshly and planning wisely; a few, because of defects of health or education, or unloveliness of personality, have impressed us as entirely unfit for the exacting missionary task of today.

The convictions of the Commission regarding qualifications demanded are clearly expressed in such sentences as these:

> The task of the missionary is an extremely difficult one. It calls not only for a self-sacrificing spirit and an utter devotion, but for moral courage, a high order of intelligence, and a love of adventure. Perhaps more than for any of these it calls for the capacity truly to understand and genuinely to love and sympathize with the people among whom he works....It is of utmost importance that missionary candidates should be weighed carefully for qualities that will weather the host of adversities they are likely to meet. Evenness of disposition, a sense of humor, serenity and patience are as essential to success as fervor and devotion....Such qualities as excessive introspectiveness, sensitiveness and "touchiness," egotism and undue self-importance (or its converse of marked self-distrust), all are significant danger signs, which would warrant the rejection of any applicant whose personality is marked by them....We suggest the unwisdom of sending to the field persons who insist upon emphasizing divisive dogmas or who have a narrow and rigid conception of the scope of missions.

To the end that missionary personnel may be improved in quality the Commission recommend greater care in their selection; better facilities for testing and for elimination when unfit; adequate provision, through training institutions or otherwise, for a proper orientation on arrival on the field, provision for the stimulation of

thought, through such agencies as conferences, institutes, and circulating libraries, throughout the period of service; a more scientific planning for effective living conditions; and fuller attention to the problem of the best use of furloughs. Most of these recommendations, the Commission feel, could be carried out most effectively through a cooperative organization among the mission Boards.

As to use of American money in the Christian enterprise the Commission acknowledge the complexity of the problem. While agreeing in general with the common practice that the missionary himself must be a first tax on the use of foreign funds, they raise such questions as these: whether more power of discretion should not be given to Christian institutions under the direction of nationals to determine in specific instances whether the money now used for the support of missionaries might be more wisely used in other ways; and, whether salaries of missionaries engaged in institutional work should not be paid through the institutions themselves rather than directly by the boards. As has already been indicated the Commission favor the complete elimination, by gradual processes, but within a limited period of time, of all subsidies towards the current expenses of local churches. Money for the erection of church edifices and other buildings should be spent with more care, lest their maintenance become a burden too great for the indigenous churches to bear. Greater thought should be given to ensure a normal and healthful growth in sense of financial responsibility on the part of Chinese Christians; the evil of the policy of giving the right to vote on appropriations to those who receive support from the funds to be appropriated is clearly noted and its abandonment urged. Responsibility for determining the distribution of funds from abroad has not been sufficiently centralized to produce the best results, as is set forth in the following:

> The distribution of foreign funds by the forces on the field depends too often either upon traditional policies or upon the fluctuating moods or interest of the voting majority. The proportion of foreign monies allotted to evangelistic, educational, and medical work, for example, varies more widely than the special needs of local fields warrant. No guiding principles as to the relative merits of various types of work appear to have been pursued, and the lack of balanced programs is obvious. This state of affairs is unavoidable in cases where funds are allocated by majority voting, and can be corrected only by unity and reasonable continuity of direction.

One radical reform which the Commission believe to be overdue is in the accounting methods of the various mission boards. They say:

> This does not mean that some systems now in use may not be excellent in themselves. The Commission are now asking not only for individual excellence, but also for uniformity, in the interests of efficiency and economy. A new and comprehensive system should be established, so devised that board and mission operations can be compared and simplified, and uniform systems of accounting, cost-recording and statistical-reporting set up on the field. This should result in very considerable saving through decrease in field personnel and overhead. It shuld also save the time of missionaries and others who now handle the accounts of the various boards without adequate training for such work. It should be feasible to set up in a general mission area one financial office serving all the boards.

The reform called for cannot be successfully initiated on the field:

> The Associated Mission Treasurers represent a concentration—in part—of the financial operations of boards in Shanghai, where a single office is maintained, and some phases of their work are handled in common, such as buying and selling, exchange, transportation, the purchase of certain supplies, and the like....The Association is not able, however, to departmentalize accounting, or financial records generally, because of the diversity of systems used by the several member boards. Not even furloughs can be handled among their own joint staff: when one treasurer leaves some one else from his own mission must come in and carry on, whether really qualified to do so or not. The question of standardized accounting has been discussed by the treasurers, but initiative for changes of moment must come from the home base, and thus far there has been no movement from that direction.

The conclusions reached by the Commission, from the various angles of mission activity, as the careful reader will already have observed, point almost uniformly in the direction of a need on a comprehensive scale for unity of administration among mission boards:

> Some constructive plan is called for to meet needs so clearly seen, and apparently so insoluble. The challenge they offer is to be met by a new conception of the administrative conduct of missions, designed to replace the present incongruous systems by a central body through a series of orderly steps covering a period of years, so planned as to cause a minimum of dislocation in the continuing enterprise....In the judgment of the Commission, as at present informed, the best plan of unification should follow the general course indicated below:
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> 1. Denominations willing to cooperate should participate in the organization of a council for the administrative direction of missionary effort in all fields. Where separate women's boards still exist, they should be included, with appropriate representation in the council. Each denomination should be represented by one or two members (in addition to one of its board secretaries in an advisory capacity) and means should be devised for the selection of at least an equal number of members-at-large, chosen without reference to denominational adherence. Wisdom, tested capacity for leadership and wide experience in administrative affairs should determine the appointments of this body.
>
> 2. The functions of the council should include the formulation of general policies for their representatives on mission fields, the appointment of executive officers, field directors, and by confirmation, of all field personnel.
>
> 3. The executive officers should be salaried specialists devoting their entire time to the phases of the program comprised under evangelization, general education, religious education, medicine, rural life, women's work, and social betterment. They should form a cabinet of executives, exercising administrative control in their respective divisions, but uniting in the consideration of general policies, projects and budgets to be concertedly recommended to the council.
>
> 4. Field directors should supervise the work of regional divisions, make surveys, and take the initiative in new and experimental projects.
>
> 5. Under such a plan, it is obvious that the administrative functions of denominational boards as now constituted would be greatly modified. A duty of critical importance, however, would rest upon them—that of interpreting and promoting the work of foreign missions among their own churches in America, and of maintaining in cooperation with the council the interest and support of these units of Christian people, upon which the vigor and success of Christian work abroad ultimately rests. While it is important that the vision of home churches shall be lifted above obstructive denominational

walls, it is equally important to preserve those relationships between individuals or congregations at home and particular missionaries or special kinds of work on the field which create bonds of personal acquaintance and interest. The boards must see to it that the work of Christian extension abroad is kept as a stirring reality close to the hearts of churches and individuals. No perturbing sense of remoteness nor loss of denominational proprietorship should be allowed to obscure their outlook upon the consummation of an undivided loyalty to a common task.

This then is the climax to the Commission's report. The laymen who prepared it feel that the mission enterprise of the future can be made worthy of the great opportunities which confront it, only as it is conceived in terms of a common enterprise which shall be undertaken cooperatively, under a system of administrative unity which will ensure comprehensiveness and efficiency.

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Frank Impressions of the Christian Movement in China

E. S. BURKET.

THE writer feels moved to say at the outset that he writes by request. Else he would not dare rush into print in these uncertain days, where on such a theme, even angels would fear to tread. We further confess to some doubt as to just how closely related one's "frank impressions" of the Christian Movement in China are to the factualities in the situation as a whole. We are dealing with a religious movement where, like in religion itself, the whole cannot safely be interpreted in terms of its parts. Nor can we really know the parts without reference to the whole. Someone has spoken of the fallacies of analysis. It is a pitfall into which many fall in dealing with such a subject. If ours were merely a debunking expedition, after the popular fashion, we could pitch in to let the fur fly where it would. But being interested parties and inextricably bound up in our thought and sympathies with the Christian Movement, conscious that the Kingdom cometh not always with observation and that no one person can possibly catch a full-orbed view of a movement so vast and so penetrating, so confessedly dependent upon the Unseen, some doubt as to the validity of one's own impressions is inevitable. And of course everyone knows how the wish is often father to the thought and one is led thereby to many an "O most lame and impotent conclusion."

The writer tries to interpret his impressions according to the panoramic setting. The camera registers all the different units in their own setting. Houses are not all grouped together nor trees or streets. We humans are more logical than the camera. So we yank churches, hospitals and other units in the Christian Movement out of the landscape, lump them together and draw our conclusions forthwith. It is a convenient method. Perhaps it leads to a final synthesis which is closer to reality than otherwise would be the case. We are not prepared to say. The panorama however is broken up and for many it is difficult to restore the picture with that sanctified imagination and insight which is so essental to the correct interpretation of a spiritual movement.

With no desire to overburden the figure we might also say that the light is poor for a clear-cut impression. Many clouds hover to obscure the view. Feudal wars, banditry, the Red menace, widespread uncertainty among all elements in the situation, make the picture dark. Snap shots do little good. Time exposures help. Better still, "air" views from telescopic lenses, to get perspective along with breadth. There are also so many lights and shades, colorings, outlines, and other features, which only the most sensitive lenses under the right exposure can detect. It is this fact that makes some of us a bit skeptical of the totality of value of such a picture as the Factfinders likely carried away with them. This is said with only admiration for their ability and disinterestedness.

Look closely at the panorama. See the many schools dotting the picture. What a wealth of labor, hope, money, have gone into them. Some of them stand out commandingly. We know that within their walls direct religious teaching is forbidden by Government edict. Yet they are making satisfactory effort to solve the problem of a real Christian impact upon students and community. Many other institutions however seem to have served their purpose and should now be deleted from the picture. Many Government and private schools crowd around them. Sufficient funds are not forthcoming. Good teachers turn elsewhere. Non-Christian teachers and students dominate the atmosphere. Something should be done about it, even though it is often more difficult to close than to keep going, especially where the schools are long established. To change them into institutions for other purposes requires money and specially trained personnel.

Fewer and better Middle Schools and Colleges are needed. They should be financially independent and staffed with teachers of real Christian influence. All others are a mockery, when we consider our basic purpose. We are not here to compete with Government educational programs. But to train a Christian constituency and prepare workers. Why deny it? And why be satisfied with anything less?

Somehow these schools should be linked up with a central bureau which specializes in the study and testing of methods for the solution of our religious educational problems. The various units should not be left to struggle and grope alone, unaided and unvisited. Only co-operative effort under wise, expert leadership, can hope to win the day for a truly Christian educational impact. "A long pull, a strong pull and a pull altogether."

Many advocate that the church cease running primary schools, especially the lower grade. Perhaps this will come eventually. At present the picture would not be complete without them. In too many centres there would be no schools at all did the church not conduct them. Poorly run as most of them are, yet they are also the best, since they are the only ones. The great majority of students will not go on to higher training. But their future as farmers and

citizens will be more enlightened, and where they join the church, the work will be benefited, more than is usually realized by those who do not see the problem of illiteracy face to face in the isolated country sections.

Looking again at the wide sweep of the Christian prospect stretching before us, we see countless churches and chapels that are supposed to form the bulwark of Christianity in China. We wish we could think they are uniformly of great influence for God and righteousness in their various communities. Most of them impress one as woefully weak, visionless, even futile, as far as the communities as a whole are concerned. And yet often we get flashes of insight that reveal how much many of these little churches mean in the starved lives of multitudes. In the country reaches there are many who walk miles to and from the services. Where a program is offered many heartily co-operate. Evangelistic meetings, exhibits, special days like Easter and Christmas, rare community effort, special offerings and the like, gain worthwhile response. Right leadership means everything. The people will follow.

We are convinced that along with a determined campaign of religious education for backward members, increased stress should be given definite evangelistic work. It is wrong to take our cue from a dying mass evangelism in the West. Sweeping evangelistic campaigning met a former need at home. Though that day has passed now over there, it should not therefore be thought to be over in China. China has her evangelists. But they seem all of a type, literalists in Bible interpretation, with little appreciation for more modern outlooks. I would not cry down their work. It is most refreshing to see young Chinese in dead earnest about the things of Christ. Some of them do great good in waking up dead members and churches. But where are the so-called liberal type? Have they no evangelistic message? People will flock to the message of redeeming love without a doubt. Expository preaching is the most dynamic as we have observed these peripatetic young Chinese reaching the multitudes. We believe most strongly that comprehensive evangelistic campaigning under dynamic Chinese leadership is the need of the hour. It will not only build up individuals and churches but will be the best sort of preparation for a telling social emphasis.

We know that this is a day of the specialist. Not every one has the evangelistic gift perhaps. But we often wish that some of our fine minds and spirits who are busy at Christian headquarters jobs in Shanghai and elsewhere, would occasionally get out to take their turn grappling with our evangelistic opportunity.

This scribe has just returned from itinerating into the interior. Everywhere we meet only friendliness and a courteous hearing. We have in mind an all-day trip on a small river boat. Most of the travellers are young men. They listen with great interest and show of understanding. They also read the tracts and booklets distributed. Often after we turn back to our book or rest, we can hear them discussing what they had read or heard. Occasionally one of them

assumes the role of self-appointed preacher as it were, to go on explaining his idea of the Christian belief and aim, in a voice than can be heard over the whole boat.

An Annual Convention in a territory in recent years much devastated by Reds and bandits, reveals a deepened earnestness and understanding over former years. It is heartening to meet with these leaders and see how they have grown spiritually and in other ways. Some have fallen away or deserted during the years of unrest. But those who remain show an increasing loyalty and devotion to Christ which helps compensate for any loss of numbers.

We are impressed with one fact that causes uneasiness. No evidence is seen of a convincing nature that any real, resourceful effort is being made towards selfsupport. Votes are passed it is true, as they have been done often before, setting a time and urging fulfillment. But one feels that such action is born not so much from any genuine determination to bring things to pass as from the fact of recent financial cuts and the promise of more to come. A few leaders even take the attitude that theirs is to preach the Gospel and not bother with finances! Others want to urge the matter more but fear the poverty of the members prevents hope of attainment. One or two say they think it best to cut loose from all Mission support at one fell swoop. Much of the work would hardly survive. But they think that what was left would be genuinely alive and genuinely Chinese. However they are tied down with large families and will not likely take the plunge.

The writer is convinced that long-established work in the larger centres, especially in the ports, where money is more in evidence, should be compelled to go on a self-supporting basis, or else take the consequences. We know of groups who give sparingly towards self-support, yet under some special circumstances, as when visited by a wide-awake evangelist, or when touched by the need of famine or war sufferers have shown surprising ability and readiness to give. We believe our leaders, national and missionary, need a new baptism of faith that Chinese money will be forthcoming in many places. Only the right appeal is needed.

We have barely touched our many-detailed panorama. Most important are the homes represented. Paul's refrain, "the church in thy house" rings in our ears. The Chinese home is the centre of life for the vast majority. It is their work-shop, living quarters, their social centre. Here also they have been accustomed to worship, for centuries. Christianity to be truly indigenous, must get into the homes of the people. If we cannot finance expensive church plants, or get good preachers for them, then we can still carry the "church" into the homes, can we not? Consecrated circuit preachers living and preaching in the homes, may help to solve our problem, as they did in America and England in days gone bye.

The Outlook From Up the Min in Fukien

CHARLES L. STORRS.

IN setting out to report something of the Christian Movement from this quarter, I feel a little like a young son of mine writing in a recent letter from America,—"Daddy, I wish you would send me some questions. I don't know what to write." The very intimacy and loyalties established by these more than twenty-five years service in the six hsien districts that constitute our great Min-Peh parish handicap a really detached view point. However, I am relieved of taking this probe of the Recorder too seriously by reflecting that it is not unlike that evil looking instrument certain suspicious customs officials drive into a dubious package just to see what it will fetch up.

One thing can be said very emphatically, that these twenty-five churches of the smallest Synod of the Church of Christ in China are very much on the map. They vary widely in vigor but these past years of banditry and disorder have not loosened their hold on the life of their communities. Even the red sweep of a year ago (June 1931) that left six of the church buildings mere shells, and the occupancy of our Shaowu center by four successive—sometimes simultaneous—bands of outlaws have not obliterated any of these churches. Buildings have been repaired, the groups of Christian worshippers reassembled, and the old programs of evangelism, family worship, and Christian training picked up and carried forward again.

A recent series of tours covering more than 500 miles by our two secretaries with one, sometimes two other pastors, showed many places badly mauled these last years by bandit bands,—now happily cleared from the map for the most part,—with our old Christian groups ready to rally to the first shepherding and leadership that can be given them.

We have still our old problem of how to develop and maintain churches untrammelled with foreign moneys. Ours is a distinctly rural field. Even the hsien cities are simply greater market centres for the wide countryside. Some grouping into pastoral circuits, with more use of local unpaid Christians for leadership of the little households of faith seems to be what we are working towards. I sometimes wonder if the ultimate rural church in China will really resemble churches of the west at all. We have one truly self-supporting church, not considering the educational and medical work carried on in connection with it. The other twenty-odd would flatten out considerably if western moneys were suddenly and completely withdrawn, but they would not wholly disappear. There are too many heart and life Christians for that.

We have a happy tradition of Christian freedom from the days of the pioneers in our churches. You will find Christians of all stripes and color of faith from the Bible literalist to the modern historian and scientist, and even not a few sincere Confucians who

have wonderingly and hopefully taken on the tenets of Christian faith as something that will give power and warmth to their old outlook on life.

One thing that we very much need among the Min-Peh churches,—I judge it is needed all over China,—is an ingrained, constant, warmhearted pastoral attitude among the leaders of the churches. There is nothing comparable to the cure of souls that our great pastors of the west exhibit. To me the Chinese is the most tremendous individualist in the world. All his traditions, his civilization, his customs, his habits of thought have tended to insulate his real self deep within whatever crust of personality he may seem to carry. All his life he acts his part while he lives alone and apart in a place his fellows may hardly ever penetrate. Is it any wonder that Chinese pastor and Chinese parishoner still act their parts, and your Chinese Christian leader wonders what the missionary is driving at when he is urging more intimate constant, friendly shepherding of the lives he touches? Can Christian fellowship rise to its highest in China until something of this best tradition from the west has been contributed to the real life of the Christian communities?

Closely allied with this is the disproportionate attention we give to organization. I wholly agree with some of our junior critics recently indicating the appalling amount of effort and strength and pride that we put into organization, keeping the machine going, turning out the work, the programs, the meetings, the reports, and all the rest; while all about us are lives that need to be *touched*. All this plays into the ingrained psychology of the Chinese just noted, and then we wonder why a Chinese fellow worker does not go out and seek his neighbor.

I have always been grateful for my one personal contact with the famous Timothy Richard of a generation ago. I had always thought of him as a great literatus, the head of a unique and most widely useful Christian Literature Society, absorbed in its affairs and guiding them wisely and efficiently. There on shipboard after a few moments of leisurely conversation about Christian work and the general outlook, he suddenly turned to me with the words,—"And how many men do you plan to lead to Christ this year?" There is the note,—the man you can get; men not organization, souls not machinery.

Our Chinese fellow workers are just as happy as we are when men and women and little children come to Christ; but like us they expect the machine to bring them, and so they zealously work the machine. What a cumbersome, fool-headed method,—like picking up jewels with a steam shovel. The great pastors in China as everywhere have been lovers of men as men. Everyone of us needs to change our emphasis here and even while grinding our little cogs in the great machine be even more alert to the live human spirits all about us and their call.

Another weakness in the Christian leadership among the Chinese is the one of which they are so well aware themselves and often speak

of,—lack of a spirit of loyalty to each other and cooperation with each other. It ought not to be true that the greatest element of cohesion among our widely flung Christian groups is the Mission, but it is! May be just now we missionaries are making our most needful contribution right here. Chinese friends see us with all our diffffering points of view, our various opinions and judgments, sometimes even our radically differing theologies, working happily and loyally together, trusting each other's right of way, curbing each his own freedom in order to contribute what we may to the general good; and it means something to them. Something they do not have, something that they know they would be infinitely happier and more effective to have.

I have no remedy,—that is, no new remedy. The spirit of Christ can supply the deficiency. Whatever in our common devotional life, or our Christian fellowship pierces through that insulation about the soul of every Chinese worker, will make make him more ready and able to cooperate with his fellow, to trust him, and to "bear one another's burdens."

A final outlook that has given much heartening for the future church of China is that youth, especially student youth, is turning back to the church. There they sense is the ground of their surest hope, the most stable thing in their environment, the one human institution that can keep them from slipping beyond the hold of Christ. Picture this.

It is early Sunday morning late in May. On the broad stone steps of the main sanctuary of a famous old Buddhist monastery high up on the mountains that overlook the wide Foochow plain, are a group of some thirty boys and girls practising Christian hymns and chants. They are getting ready for the one formal worship service of the retreat of their Foochow Students' Christian Union. Shaven-headed, gray-robed priests move quietly about their accustomed tasks, only their eyes betraying their curiosity as to what is going forward. For three days this group and more than fifty of their fellows from the eleven Christian schools and colleges of Foochow have practically owned the groves and courts of this beautiful spot. Their gatherings for the morning watch, their discussion groups, their more formal meetings for addresses or business, and their evening vespers, so well have their student managers planned, seem to have been held at will in the great refectory, the library court, this chapel or that guest hall, on a high stoned terrace, or under the towering pines. President Lin of the Fukien Christian University has spent a whole day with them and given them some stirring counsel. The Commissioner of Education and his first secretary came up to give them an address and found them at one of their play periods, and so proceeded to deliver himself of his wisdom right there in the rock-bound mountain dell. Questions of the Christian student's attitude toward his war-distraught country, toward society, toward the church are the things with which their minds have been grappling. Now in a beautiful open-air service, Dr. Fan, a general secretary of the Church of Christ in China, will center their thought high in the leadership of Christ.

A similar retreat for Christian students of the junior middle schools is going forward now at the University immediately following the closing of schools for the summer vacation. One striking thing to bear in mind is that the initiative and the conduct of these affairs are wholly with the students. A teacher or a missionary goes with a deputation from his school as a guest on invitation. He gets his youth renewed and his faith in the future of the church becomes unshakable.

Where there are such young Christians in China, there will be a live church.

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Is the Church in China Declining?

C. L. BOYNTON

DURING the past ten years China has undergone several major catastrophes. Added to its perennial economic pressure and the one thousand ills to which human flesh is heir, while in the midst of what Dr. C. Y. Cheng has called its five simultaneous revolutions—political, industrial, social, economic and religious—there have been the catastrophes of civil war, banditry, protracted drought in the northwest, unprecedented floods in the Yangtze Valley and invasion in Manchuria and at Shanghai. How has the Church of Christ fared in the midst of these?

The Christian Westerner has been accustomed to view China from the missionary angle and Christian propagandists themselves have commonly assumed that point of view. The great Conference of 1907 celebrating the completion of one hundred years of missionary effort, brought together one thousand missionaries from abroad but no Chinese Christian leaders. The seven conferences of 1913 under the chairmanship of Dr. Mott and taking their cue from the Edinburgh conference, came to a climax in the National Conference in which over one third of the delegates were Chinese. An organ for interdenominational and international Christian cooperation, the China Continuation Committee, was formed which rendered valuable service during the next nine years meeting annually and training Christian leaders in cooperative thinking on a national scale.

Under the stimulus of the Interchurch World Movement and financed by it, the systematic collection of annual statistics of Christian work reached their climax in the publication early in 1922 of the outstanding survey volume entitled "The Christian Occupation of China." With this production the statistical impulse seems to have exhausted itself temporarily so far as the National Movement was concerned and the transfer of the statistical secretary of the China Continuation Committee to another task for six years completed the deflation of national statistics.

The Movement for Christian Cooperation continued and the National Christian Conference of 1922 of one thousand representative delegates with equal numbers of Chinese and Western leaders brought forth the National Christian Council which has continued to function with increasing effectiveness during the ten years since. In 1927 the Council sought to resume its statistical department. Simultaneously with this endeavor, however, there came the major catastrophe of a new phase of the political revolution resulting in the Nanking incident of March 24 and the evacuation to the coast of over ninety per cent of the foreign Christian leaders of the Church for a considerable period. For a time the principal statistics available were those concerned with the movements of missionaries from their fields to the coast and from the coast to other lands. Figures for church work had ordinarily been collected by the missionaries from their Chinese colleagues under the stimulus of the necessity to report to the supporting constituents abroad. The Chinese are not statistically minded in the Western sense and even such figures as could be gathered were depressing. Many in those days of persecution were not found strong enough to resist the forces hostile to Christianity. Church authorities hardly dared to correct or purge their church lists during the absence of their foreign colleagues and at the time when it was difficult to locate a large proportion of their members. The following year, after the majority of missionaries had returned to their posts, inquiries were circulated through the customary channels as to the present numerical position of the Church at one point only, that is, the communicant church membership, but the results from the statistical point of view were most discouraging. During the period of stress church records were lost in hundreds of places and in others they had become so inaccurate that figures based upon them concealed rather than revealed the truth. Gradually, however, the situation has been clearing and it is possible once again to give figures with reference to the status of church membership which approximate the truth.

On January 1, 1930, after several months of discussion and preparation in local and national organizations, there was launched by the National Christian Council a Five Year Movement whose motto was "Revive Thy Church O Lord Beginning with Me," with two objectives: first, deepening the spiritual life of the Church; second, doubling its enrolled membership. This movement came as a challenge to the defeatist spirit which has seized the churches in many parts of China. In many parts it has come with a fresh challenge and appeal and there has been a renewed faith and increased activities, with consequent strengthening of faith and increased numbers. The church in China has never doubled its number in a decade. This requires not simply that every present member should "win one" but that the gaps caused by death, discipline and withdrawals shall be filled. As these words are being written exactly half of the period of this Five Year Movement has elapsed and one cannot state with certainty the exact number of members of the churches as of January 1, 1930, which were to be doubled if these objectives were to be

realized literally. The object of this article, however, is to give such general data as are now available in order that we may see where we stand with reference to the past and as a starting point for the future. The following are figures reported to successive missionary conferences in China:

	Societies Working	Total Missionaries	Number of Churches	Communicants
1876	27	473	312	13,035
1889	41	1296	522	37,287
1906	82	3833	—	178,251

"The Christian Occupation of China" published in 1922 with figures for 1919 gives the following under the same headings:

130	6636	6391	345,853

The latest complete figures are contained in the World Missionary Atlas published in 1925 based on the annual reports for 1923 reflecting in turn field situations and conditions at the end of 1922. The figures for China give:

138	7663	5424	402,539

It is to be noted that of the 138 societies above, only 95 reported church statistics of any kind, the others being Bible and literature societies (5), colleges and universities (9), women's cooperating societies (5), medical and philanthropic (5) and local associations. Of the 95 societies reporting, 14 societies now cooperate in the Church of Christ in China, four in the Chung Hwa Sheng Kung Hwei (Anglican Communion), ten in the Sin I Hwei (Lutheran Church in China), the total of all societies reporting communicant members representing at the present time (1932) 55 different churches.*

In April of this year a study was made of the communicant membership in the churches related to the thirty missionary societies having the largest number of missionaries in China in 1931. These thirty societies had on their rolls last year 4683 missionaries or 74 per cent of the total (6346) reported for the year as compared with 5957 for the same societies in 1923 as reported in the World Missionary Atlas. In that Atlas the churches related to these societies reported 365,445 of the total of 402,539 communicant members or 90.8 per cent of the whole. These same churches at the end of 1930 reported 402,383, a net growth of almost exactly ten per cent in eight years.

A second attempt to ascertain the present numerical position of the churches is to be found in the tabulation of the communicant membership of the twenty two churches affiliated with the National

*It is therefore incorrect in calling attention to the state of disunion in the Church to utilize the total number of societies in the missionary directories as an evidence of this disunity as an actual majority of these are subsidiary cooperating organizations affiliated with one or more of the fifty-five churches above noted.

Christian Council. Owing to the fact that statistics for the largest of these, the Church of Christ in China, are not available before 1928 and that the printed reports of the societies whose churches entered into this union do not segregate those figures in earlier years by synods, except as given in "The Christian Occupation of China," comparisons for some years are not possible. These twenty-two churches in 1920 reported 243,479 communicant members and in 1930 289,547. (This figure has been corrected by information received since the original publication of this article in "The Missionary Review of the World.")

In estimating the total strength of the Protestant churches in China one should add to this figure those groups which are not yet affiliated with the National Christian Council, of which the largest are the China Inland Mission churches with 74,180 members at the end of 1930, the Lutheran Church in China with about 27,000 members and the Seventh Day Adventists with 9476 members. There are about 35 other church bodies.

All these studies indicate that present communicant membership of the Protestant churches is approximately 450,000 after making allowance for the very heavy losses from 1925 onward due to anti-Christian movements, anti-foreign movements, famine, flood and discouragements.

There is a distinct forward movement now noticeable in most parts of China. The Church has proved its ability to withstand attacks of the severest kind, including the slaughter of its members by communists and bandits, the withdrawal for considerable periods of foreign leadership upon which it had come to depend, the diminishing subsidies for evangelistic and institutional work and the draft upon its leadership by the entry into political life of considerable numbers of its ablest men who thought that they saw in the new nationalist movements greater opportunities for service to their fellow men.

The Church has passed through danger, disillusionment, depression, disaster, and is emerging with new confidence and new hope for the task which is impossible with men and only possible with God,—the evangelization of a country so vast that at the present time with all the growth of Protestantism it yet affords but one communicant member for each thousand of the pupulation! When these meager numbers are borne in mind, the influence which the Church has had in changing the social, political and economic trends in China must be regarded as one of the outstanding miracles of modern missions. The Protestant constituency of approximately a million has had far more weight in these matters than the Roman Catholic membership which now claims over two million members. The future is filled with hope, with much hard work, the necessity for prayer and for the continued pressing in of a consecrated personnel from abroad prepared to share in this stupendous task.

COMMUNICANT MEMBERSHIP

Of Churches Affiliated with the National Christian Council
Compiled from Printed Reports and Correspondence
September 30, 1932

		1920(A)	1822(B)	1926	1927	1928	1929	1930(C)
1	Church of Christ ..	97,816	—	—	—	120,175	107,523	105,755
2	Sheng Kung Hui—Anglican	20,606	22,200	32,622(25)	—	—	—	32,281
3	Baptist—South(a)..	11,315	—	16,500	16,727	13,223	14,120	15,017
4	—North ...	10,066	10,244	10,718	10,838	11,266	11,164	10,539
5	—English(b)	2,886	3,296	3,580	3,328	3,243	3,271	3,485
6	—Brethren..	392	535	981	—	—	1,255	1,300
7	Cong.—Kung Li Hui	8,838	11,600	17,259	17,349	18,098	18,644	14,096
8	Lutheran—Swedish M.S.	1,771	1,881	2,350	—	—	—	1,848
9	Methodist—M.E.F.B.	42,720	48,694	53,216	47,462	46,024	46,214	45,506
10	—M.E.S...	8,932	10,467	12,693	12,758	12,753	12,674	13,616
11	—U.M.C.	15,376	15,517	—	—	—	16,468	16,545
12	—W.M.M.S.	6,403	6,781	8,090	—	8,007	7,579	7,742
13	Others—Ind. Shantung ..	—	—	—	—	—	—	(c)2,000
14	„ Shanghai ..	—	—	—	—	—	—	(c)1,000
15	„ N. China ..	—	—	—	—	—	—	(c)1,000
16	Christian—U.C.M.S.	1,154	1,257	—	—	1,506	—	1,542
17	Basel	7,096	7,859	7,897	7,424	7,234	6,908	6,809
18	United—Canadian (d) ...	2,449	2,808	—	—	—	—	3,260
19	Cov. M.S.	1,976	1,976	2,156	—	1,770	—	1,770
20	Evangelical (e) ..	1,014	1,076	—	—	1,384	1,451	1,451
21	Rhenish	1,896	1,867	1,909	—	1,923	2,211	2,051
22	Meth. Prot.	773	1,287	—	—	—	—	1,966
	(f) Totals ...	243,479	—	—	—	—	—	289,547

Notes:—

(A) 1920 figures are from "The Christian Occupation of China" page xci, except those for Church of Christ, which was not then in existence. The statistics of later constituents of this Church are added here for reference only.

(B) 1922 figures are from the World Missionary Atlas published in 1925. They are not in such form that Church of Christ and Southern Baptist figures can be segregated.

(C) At end of year, in most cases.

(25) 1926 figures for the Sheng Kung Hui were not available so those for 1925 are given here.

(a) Southern Baptist figures include only the Kwangtung-Kwangsi and East China areas which cooperate with the NCC.

(b) Baptist Missionary Society (English) figures for 1920 and 1922 are from the Annual Reports as the Shansi-Shensi districts only are included throughout, the Shantung district being included with the Church of Christ.

(c) Figures reported include minimum figure required for representation in N.C.C.

(d) Only West China figures of the United Church of Canada are included. No printed report was issued for four years.

(e) The Evangelical figures in 1920 and 1922 include the former Evangelical Association and United Evangelical Churches now included in the Evangelical Church.

(f) *Totals*:—Owing to gaps, no totals are given except for 1920 and 1930. The latter total includes the figures of the Evangelical Church for 1929.

A Point of Bible Accuracy

WALWORTH TYNG

THERE is a verse in the latest official translations of the Chinese Bible where we not only have error, but error that has several cross-connections, and altogether carries over into the Chinese a misleading impression of what St. Paul said. The same defect lies in the English translations. In either language it may lead the unwary into a ridiculous position. Thus take so reverent a book as Dr. MacIntosh's "Doctrine of the Person of Christ." The author has an appendix discussion of the doctrine of the Virgin Birth. Being apparently misled by the incorrect English translation of Galatians IV, 4, he sweeps away all reference in that verse to the Virgin Birth. In Gal IV, 4, Paul speaks of Christ as "born of a woman" (he says), and goes on to say that this is just the same phrase that Christ used of John the Baptist (Mat. XI, 11; Luke VII, 28), as among the greatest of "them that are born of women."

But this is just not the case. Christ and Paul used two different verbs, and the meaning instead of being just the same is quite opposite. Christ was referring to John the Baptist as "born" like all other men. But when Paul speaks of Christ's coming he used the quite different verb of "became" or "came into being."

This idea gives an entirely different complexion to the matter. In the first place, it completely changes the affinities of the verse. While the English and Chinese make Gal IV, 4 look to be related to Mat XI, 11; Luke VII, 28, the original Greek of Gal IV, 4 makes it stand with Mat I, *22*, "it came to pass" (note context) and especially John I, 14, "the Word *became* flesh" (exactly the same Greek verb).

So that Paul, far from implying that Christ was born like other men, that is like John the Baptist, was actually asserting that the Pre-existent Son of God (cf Phil II, 6; Col I, 15) was "sent forth" from God and "came into being" by a woman. Paul used the ordinary word for "born" in its proper place, as when speaking of Ishmael and Isaac (Gal IV, 23, 24, 29). But in three different epistles, in all the three places where Paul referred to Christ's coming into the world, he always used the same special verb "came into being" (Rom I, 3; Gal IV, 4; Phil II, 7).

Here again the translations both into English and into Chinese are very misleading. The affinities are very clear in the Greek. But you would never guess what Paul was really saying either from English or Chinese translations, except in the one case of Phil II, 7 in the Chinese and in the marginal reference to that verse in the English revision.

Once we realize that Paul uniformly spoke of Christ's coming into the world by a special word, inappropriate to ordinary human birth, are we not led to the conclusion that there was something unique in Christ's entrance into the world? Moreover, in all strict logic, when does one "come into being"? Surely not at birth, but

normally nine months before that, at conception. That is why so many reverent scholars who know and attend to the force of the original Greek here, find the phrase "came into being *by a woman*" equivalent to denying the cooperation of any male parent, and therefore logically equal to a statement of the Virgin Birth.

The present rather widespread attempt to associate denial of the Virgin Birth with "science" seems to have had a hypnotic effect even on believers in the doctrine. The fact that a scholar of Dr. MacIntosh's standing can make the absurd statement referred to above, shows how easily even "the elect" can be deceived. How much more easily will the unwary agnostic fall into the trap so innocently set for him.

Once we point out this pitfall, we might ask that the least that is called for is some kind of a marginal footnote, like a red light for pedestrians, to show the inter-relationship of Mat I, 22; Jo I, 14; Rom I, 3; Gal IV, 4; Phil II, 7.

But until there is a correction of the present translations, whether by footnote or otherwise, can we not all take warning? When the Christmas message of the Incarnation is delivered, shall it not be according to the faith once for all delivered to the saints?

There are many difficulties in the way of young people in these days finding their Savior and knowing the power of His Salvation. Let us make it as easy for them as we can by propagating the FACTS of the original records and not the errors of mistranslation.

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An Analysis of the Attitudes of Christians in China Toward the National Crisis*

CHEN TSING-HSIEN

JAPAN'S invasions of Manchuria on September 18 of last year and of Shanghai on January 28 of this year have greatly stimulated the thinking of all classes of the Chinese people. Christians have been no exception. But it has been rather difficult for Christians to express their attitude to the national crisis because the Christian viewpoint is so different from the commonly accepted viewpoint. Christians are followers of Jesus Christ whose spirit is one of unification and love; they ought as a matter of course to stand for the way of love which is absolutely contrary to the way of military force. At the same time Chinese Christians are also Chinese citizens. They can neither keep silent nor take the attitude of absolute non-resistance. Nor can they agree with the war policy which most people favor. These conflicting thoughts produce a great uneasiness in the minds of Christians. We must have clear ideas and take definite attitudes toward the problem.

*The Chinese original of this article appeared in the *Nanking Seminary Review*, May, 1932, and was followed by a bibliography of 176 articles on the national crisis from Christian magazines and periodicals.

In view of this need for clear thinking on Christian attitudes the writer has studied 176 articles appearing in thirty-five different Chinese Christian magazines and dealing with the Sino-Japanese issue. An analysis has been made of these articles to find out what is the general tendency of thought among Christian writers and leaders. I have tried to do this from an entirely objective point of view.

The attitude of Christians toward the national crisis may be divided into three main classes. First, the attitude of resistance; by war, or by other means than war. Second, an attitude of complete non-resistance. Third, a firm, positive, constructive attitude differing from the first two attitudes.

I. THE ATTITUDE OF RESISTANCE. A majority of Christians in China evidently take this attitude but there is difference of opinion as to methods which should be used.

a. *Resistance by means of war.*

1. Japan's brutality is clearly a sin against humanity, therefore we must get rid of this sin by force. "Our proposal of war against Japan's brutality is not based primarily upon any narrow idea of nationalism or upon any national prejudice. It is not because we are Chinese people that we must oppose Japan. All people of the world including the Japanese people and especially all Christians of the world who stand for righteousness and justice should oppose the cruelty of Japan which is a sin against humanity" (See 興華 *Hsin Hwa, Chinese Christian Advocate,* 28:40, "The Chinese Doctrine and the Anti-War Policy").[1]

2. The brutality of Japan breaks the peace of the world, therefore it is quite reasonable to fight Japan as a last resort in order to support peace. "If we cannot maintain the peace of the world by other means than force why shouldn't we Christians use force? If we cannot keep righteousness and justice dominant in the world by other means than war why shouldn't Christians go to war" (See 野聲 *Ye Shen,* 2:2, "A letter to all Chinese Christians").[2]

3. Resistance by means of force is not maintaining force but an attempt to abolish force. According to the laws of physics if two forces are equal in strength they will cancel each other. If one force is weaker than another, the latter will tend to be more active. If Japan knows, that Chinese has a resisting force Japan will not act so cruelly. (See 興華 *Hsin Hwa, Chinese Christian Advocate,* 28:40, "Let all the Chinese people be armed"). "Moreover, to keep on yielding will not only fail to solve the present situation; it will also give Japan more cause to look down on China and continue the invasion." (See 野聲 *Ye Shen,* 2:2, "What attitude should Christians take toward the Japanese brutality").

1. See also 野聲 *Ye Shen,* 2:2, "What should be the Christian attitude toward Japan's brutality." And pamphlet by Rev. Wang Shan-chih, "My policy on war against Japan."

2. See also 興華 *Hsin Hwa,* 28:40 The Christian Attitude toward the National Crisis.

4. Resistance by means of force is not a sign of militarism or imperialism but is based upon the human right of self-defense with which God has endowed us. God helps only those nations who can help themselves. "In the present world the strong oppress the weak, the majority overrule the minority; before the ideal kingdom which Jesus pictures appears self-defense is unavoidable and not contrary to the Christian doctrine of self-protection and the human instincts God has given us. It is a necessary condition to living. Anyone who cannot defend himself is weak and cowardly" (See 河南中華聖公會會刊 *Honan Shenkunghwei Magazine*, Number 44, "Christianity and War;" also 華北公理會月刊 *North China Kunglihwei Monthly*, 5:8, "At Least" and "What should Chinese Christians know about Japan's invasion of Manchuria;" ibid, 6:3, "Self-Defense in Maintaining Peace.")

5. We must maintain resistance by means of force simply for the purpose of attempting to put relations on equal and just terms. "If we want to keep all human relations in terms of what humanity ought to be we have to oppose imperialism. The resistance against Japanese ruthlessness which our heroes have carried on at Shanghai has been for the sake of human relations based on some other standard than military strength and weakness" (See 華北公理會月刊 *North China Kunglihwei Monthly* 6:3, "Self-Defense in Maintaining Peace").

6. Looking at the Christian doctrine as a whole it seems wrong to conclude that Christianity stands for absolute non-resistance by force. It is true that Jesus did take the attitude of non-resistance but this must be considered and interpreted in view of its relation to the time and environment. Moreover the entire Old Testament history is a history of war. Moses, Joshua, David and many other Old Testament characters were all engaged in war throughout their lives. If we say Christianity stands for absolute non-war policy then what are we going to do with the Old Testament?

Suppose we say that the Old Testament period was one of barbarism, therefore there was war. Now we have come to a civilized stage of history so we must do away with war. It is true that much progress in material civilization has taken place but morally we fear the world has come to the most barbarous stage it has even known. (See 興華 *Hsin Hwa, Chinese Christian Advocate*, 28:40, "The Christian Doctrine and the Anti-war Policy").[3]

7. The non-resistance principle of Jesus Christ can only be applied in individual affairs but not in a whole nation for which we are responsible. "Such doctrines of Jesus are concerned only with individuals. He did not mean that we should give up our nation which we are called upon to defend against all imperialistic invasions. It is the duty of those called upon to protect our national boundaries not to allow even a little bit of our national property to be taken away

3. See also 野聲 *Ye Shen*, 2:2, "Is the Doctrine of Jesus Absolute Non-Resistance?"

by others" (See 衛道 *Wei Tao*, 3:1, "The Real Meaning of non-resistance as shown in the Bible"). Again, Jesus could be insulted by the Roman soldiers and crucified on the cross but he could not keep silent when he saw his Father's temple becoming a place of thieves and so he cleared it by force. (See 野聲 *Yen Shen*, 2:2, "What attitude Christians ought to have in time of national crisis").

8. The Japanese invasion, capturing our land and killing our people is a matter beyond patience so we must resist. "The non-resistance policy of Jesus is only concerned with things which require patience such as walking extra miles or giving away additional garments. Jesus did not say, 'If any one wants to cut off your right arm turn the left arm to him.' Cutting off arms cannot be endured with patience." (See 紫晶 The *Amethyst*, "Attitudes which preachers should have to Japan's capture of Manchuria").

9. We advocate resistance by force because we cannot help it, there is no other way. In a life and death struggle we must take this stand. "If a tiger is going to kill a person we must help to kill the tiger first in order to save the person. Therefore for the sake of saving people—both Chinese and Japanese—we must rise up to defend ourselves against the cruel tiger which is Japanese imperialism. The method of non-cooperation may do some good but still I feel the situation is too urgent for such easy measures" (See 野聲 *Ye Shen*, 2:2, "My Opinion in regard to the anti-Japanese Movement").

b. *Resistance by other means than war.* This group supports the principle of love and advocates the method of resistance by non-cooperation. Their arguments are as follows:

1. Jesus stands absolutely for the policy of not resorting to force. We are His disciples and it seems self-contradictory for us to do things contrary to His love.

"I believe that the principle of love which Jesus revealed is the only hope of the world so I wish to call myself His disciple. I wish to sacrifice my life for truth but I am not willing to sacrifice the lives of others for any cause." (See 華北公理會月刊 *North China Kung-lihwei Monthly*, 6:2, "The Problem of Christian faith in time of national crisis").

2. It is a great error to take the teachings of Jesus as basis for a policy of force. This is simply a misunderstanding of what Jesus said, "In Luke 22;3 the word 'sword' has two or three meanings which must be made clear. First the two swords are not military equipment for Jesus said, 'It is enough!' Second, Jesus said to Peter, 'Put up again thy sword into its place for all they that take the sword shall perish with the sword.' Third, Jesus never hunted or killed any person in all his life. So any one who insists on having war with Japan had better not refer to the teachings of Jesus as a basis" (See 金陵神學誌 *Nanking Seminary Review*, 14:2, "Two letters to the editor of *Ye Shen*; 14:1, "World Christians and the Sino-Japanese Crisis").

3. Jesus' principle of "Love the enemy" in its broader sense means that all people of the world should love each other and thus bring about the peace of the world. Jesus did not mean that any special person or nation should love their enemies but rather desires that all people of all nations love their enemies and love each other. (See 衛道 *Wei Tao*, 3:1, "An Interpretation of 'Love thy enemy' ").[4]

4. Our aim is to secure peace and the practice of righteousness among all peoples of the world but our steps to be taken should be in harmony with our aim. We can by no means reach the goal of peace by the method of force. "We believe that the way of love has a far greater power in social reconstruction than the way of force. We believe also that the revolutionary spirit of mutual love and the spirit of self-sacrifice are not only the guiding principles of any social reform but should also be the world foundation for any future social order"). "We believe that our methods should go together with our aim for we deny that force is the necessary step to reach the goal of our ideal society" (See 女青年月刊 *Y. W. C. A. Monthly*, 10:10, "Christmas this year."

5. We believe that war can never end war. We hate war and we can only abolish it by the way of peace rather than of force. "To hate war and love peace is the Christian tendency but we should also form peace organizations, to take the place of war organizations. Only thus can we make it possible to solve international problems and prevent the breaking out of more wars." (See 金陵神學誌 *Nanking Seminary Review*, 14:1, "World Christians and the Sino-Japanese Crisis" See also 女青年月刊 *Y.W.C.A. Monthly*, 10:10, "Christmas this year" and 唯愛 *Wei Ai*, F.O.R. Magazine, 20:10, "Mr. Wu's letter to Mr. Pao").

6. War produces great suffering so we oppose war. "To solve international troubles by means of war is very foolish for war destroys personality as well as material possessions. The influence of war is so great that not only does it make the present generation but also future generations suffer. A great English statesman has said, "Unless we destroy war, war will destroy us." (See 金陵神學誌 *Nanking Seminary Review*, 14:1, "World Christians and the Sino-Japanese Crisis.")

7. The policy of force is one of the important causes of the present world situation so we must not resist by war. "I have come finally to realize that the fundamental reason for the Sino-Japanese trouble is not complex but very simple. We need not read many books nor go to Manchuria to investigate. The reason is that the present world has a strong faith in militarism and military force as an instrument to carry out national policies (See 華北公理會月刊 *North China Kunglihwei Monthly*, 6:2, "My impression of the present world situation").

8. Personality is of supreme value and war destroys personality. Love is the best way to protect and develop personality. "There are

4. See also 中華歸主 *China for Christ*, No. 121, p. 14, "An Answer to those who deny the Principle, 'Love Thy Enemy'."

great possibilities in man and if we can change one's environment and ....doing harm to society....can surely become useful and helpful through boundless love" (See 唯愛 *Wei Ai, F.O.R. Magazine,* 21:2).

9. "We maintain that only love can abolish conflicts between classes and international inequality. It is only love that can make the reconstruction of civilization possible." (See 野聲 *Ye Shen,* 2:2, "I want to speak to the people of the world").

10. Love never fails, love conquers all. Let us practice love in order to obtain this final success. "The greatest power in the world is spiritual power, the power of love. As compared with force love is courageous while force is cowardly" (See 唯愛 *Wei Ai,* 21:2, Correspondence).

The principles and methods of non-cooperative movements as non-military means of resistance are thoroughly discussed in the *Wei Ai Bi Monthly,* 20:10).

II. THE ATTITUDE OF NON-RESISTANCE. 1. God is the only judge. He will solve the Sino-Japanese trouble for the Bible says, "Avenge not yourselves, beloved, but give place unto the wrath of God, for it is written, vengeance belongeth unto me, I will recompense, saith the Lord" (Romans 12:19). Let the evil bear its evil results. (See 信義 *Hsin I. Lutheran Magazine,* 19:50, "What attitude should Christians take toward the national crisis." See also 自理報 *Tz Li Pao,* "The Responsibility of the Church in the national crisis").

2. Do not create trouble with Japan directly. Let us make the brutality of Japan known to the world, to the League of Nations, especially to the Christians of the world and asking them to settle the issue on the basis of justice. This attitude is represented in correspondence and telegrams of many institutions.

3. Let us confess our sins before God. "This is a time of national crisis. We must repent so as to be reconciled with God and get peace again." (See 信義 *Hsin I,* 19:50, "Repent for our country"; 興華 *Hsin Hwa,* 28:39, "Heaven-sent and man-made calamities").

III. FIRM, POSITIVE, CONSTRUCTIVE ATTITUDE. Those who take this attitude do not have faith in militarism. Although they seem to agree with the policy of resistance by other means than force yet they still think that this is not the fundamental method to save China. Neither do they agree with the policy of absolute passive non-resistance. They believe that the policy of resistance whether by military force or by non-military means sees only one side of the facts and that the policy of non-resistance is too easy and irresponsible. On the one hand this group would take part in the non-cooperation and boycott movement in order to awaken Japan while on the other they would confess national sins before God and work more energetically at the Christian task of salvation. (See 眞理與生命 *Truth and Life,* 6:4, "The National Crisis; A call to repentance"; 興華 *Hsin Hwa,* 28:48). The propositions of this group are as follows:

1. The Sino-Japanese problem is one that will take a long time and long struggle for solution. "We should strive, as far as each one

is able, to prepare ourselves for a long struggle. We must understand that to be patriotic is not a temporary obligation. It will take us a lifetime and all our energy to save our country. Unless we see this more clearly further suffering faces us." (See 眞理與生命 *Truth and Life*, 6:2, "The Struggle of Christians today in the national crisis").[5]

2. In facing the Sino-Japanese problem Christians should of course have warmly patriotic hearts. But at the same time it is more important to have a cool head to investigate and think over the whole situation. Therefore suggestions have been made for study groups on national and international affairs. " We should not, of course, oppress too much our emotions but we should not neglect our reasoning power. We need today both the warm heart and the cool head working together." (See 信義 *Hsin I*, 19:44, "Dr. Cheng's guiding principles of patriotism." See also 眞理與生命 *Truth and Life*, 6:4, "The first step Christians should take in the national difficulty" and 信義 *Hsin I*, 19:50, "Christians should organize groups for study of the national problem").

3. Japan's brutality is a sin but the corruption of the Chinese government and people is also responsible. Therefore our chief task at present is to set in order all our domestic affairs so as to make ourselves strong. "It has been twenty years since the birth of the Republic but how much hope has the political situation given us during these years? The tyranny of the militarists, the civil war between parties, the corruption of politicians, all of these are causes of our country being invaded. So we must realize that the best way to save China is to make ourselves strong first. To be strong does not mean merely sufficient military equipment but means primarily the development of the whole nation." (See 信義 *Hsin I*, 19:44, "Dr. Cheng's guiding principles of patriotism" and 興華 *Hsin Hwa*, 28:42, "How to solve the Manchurian problem").

4. In order to save our country we must first save individual men. "The problem of China is not a problem of things but a problem of men. All problems are human problems." (See 論道 *Lun Tao*, published by Pei Cheng High School, Canton).

5. The patriotic movement must have a moral basis. Both Christians and non-Christians must cultivate in themselves an upright character. (See 眞理與生命 *Truth and Life*, 6:5, "How shall Christians carry on their patriotic activities?").[6]

6. To save our country by means of character-building is not simply talk but requires actual doing and practice. "Our hope is not in the high class of people nor in the left or right party, nor in this or that ism, this or that policy. Our hope is rather in those who will really carry out some constructive work within their small group, of

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5. See also 總會公報, *Church of Christ General Assembly* Magazine, "This Year's Christians in the National Crisis."

6. See also 微音 *Wei In*, 1:9-10, "One Thing which Patriotic Young Chinese ought to know."

whatever class." (See 眞理與生命 *Truth and Life*, 6:5, "Our Cross is our hope").[7]

7. In carrying on such constructive work Christians should always be ready to suffer hardships and bear the cross. (See 眞理與生命 Truth and Life, 6:5, "Our cross is our hope").[8]

8. In order to save our country Christians should be willing to work from the lower class of people up. "Do not march upon the central government again. Turn back to the rural communities where you can speak about our national crisis in order to awaken the ignorant masses." (See 微音 *Wei In, Christian Student Movement Magazine*, 1:8, "Turn Around! Students of the Nation!") Again, "We must stimulate each other and be ready to suffer. Let each one take responsibility to call the situation to the attention of the common people and help to organize groups which can take part in the anti-Japanese movement." (See 紫晶 *The Amethyst*, 3:1, "What attitude should preachers take to the capture of Manchuria." See also 興華 *Hsin Hwa*, 28:50, "Methods of saving our country for Christians and Christian preachers").

9. Let us try to find a basis of understanding and fellowship between Christians in China and Christians in Japan and thus work together for future peace in the Far East. (See 中華歸主 No. 120, "Lessons we get from the Sino-Japanese war." Also 唯愛 *Wei Ai*, 21:2, "Impressions from the talk of a Japanese lady professor Mrs. Kohra." Also 眞理與生命 *Truth and Life*, 6:6, "An Open letter to young Christians in China," and various messages and letters from Chinese Christians to Japanese Christians).

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The Restraint Shown By Chinese Christians During Hostilities

JOHN S. BARR.

THE Manchurian crisis has brought sore trial to the hearts of Christians in China. The Japanese aggression in the north since September 18th, 1931, has been fairly well broadcast throughout the world, but the feelings of our Chinese brethen who have had to bear the pain, the bitterness, and torturing indignities, are not often mentioned. This article is a brief attempt to pay tribute to the restraint displayed by the Chinese during the last twelve months.

In St. Matthew, chapter 18, verses 15-17, we have these words of Jesus—"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three

7. See also 微音 *Wei In*, "What the Chinese Students' Patriotic Movement should Realize."

8. Ibid.

witnesses every word may be established. And if he shall neglect to hear them tell it unto the church: but if he neglect to hear the church let him be unto thee as a heathen man and a publican." After Japan had trespassed in Manchuria China first of all did try to tell Japan about the fault and the latter took two or three witnesses (the League, and foreign Powers)—all of no avail. Yet, even after Japan had neglected to heed others, China has not yet treated Japan as a heathen or outcaste. The Chinese Christians have shown a wonderfully generous spirit of discrimination, and blame the Japanese militarists —not the entire Japanese nation.

The many attempts at conciliation have brought grievous disappointment to Christians in China. Throughout last autumn and winter, and then especially during the Shanghai battle, many peace proposals were brought forward by China and the League of Nations but none could satisfy the greed of the opponent. Time after time, friendly neutrals would suggest a plan which seemed equitable to them. China would accept it and Japan would reject it. Patience, a spirit of friendly compromise, Christian humility, the persuasion of friends, all peaceful methods were spurned by the protagonists of Mars. During February the Japanese in Shanghai openly stated that nothing short of a smashing victory would appease their wrath. When the Kellogg Pact, the League Covenant, the protests of the U.S.A. and the European Powers, and other pacific methods of setting disputes, were all proved of little use, it was bitterly hard for the Chinese Christians to combat the feelings of violent militarism, hatred and despair that were engendered especially in the hearts of the young men and women students. It sounds almost like hypocrisy and mockery to preach sermons about loving your neighbours, when the neighbours are destroying the lives and property of your relatives or friends.

Let us never forget also, that this undeclared war has been fought on Chinese soil and not in Japanese territory. How can the loss of the Oriental Library ever be made good? Could there be anyone whose emotions weren't stirred by the story told by Pastor Chiang's little daughter? Chapei has been ruined. What possible hope is there of Japan paying an indemnity? Individual hardships come to our ears, one after the other—this man lost his children; a most promising student was killed; women were outraged; a new house involving a considerable amount of the owner's finances and containing valuable possessions was burned to the ground; valuable manuscripts were lost; a trusted worker suffers a nervous breakdown—who will remember these sufferings, who can make good such losses? In this connection let us also remember that during the autumn and winter, when naturally there was bitter anti-Japanese feeling, attacks upon the lives of Japanese residents in China were conspicuous by their absence—the restraint of the Chinese in this direction being praised by the foreign press.

Other spiritual manifestations of the Chinese Church during the struggle in Shanghai have already been noted in the Recorder *e.g.* the splendid work done by the Christian War Relief Association, the

courtesy shown to Japanese Christians who came over to investigate conditions, the formation of a Peace Association for China, etc. Perhaps most noteworthy, however, was this quality of restraint. Chinese families evacuated from the fighting area by the thousands; family members were scattered, some were killed, wounded or taken prisoner; houses, belongings, money, place of work, were being lost piecemeal or wholesale; the crowded, unhealthful, uncertain conditions of refugee quarters were coupled with nerve-wracking nights and days when the guns were booming—how bravely, patiently and cheerfully was this lot faced by many a family. Yet expressions of revenge and vindictiveness were absent, and there was pity for the Japanese peasantry who might suffer later from the overweening ambition of militarism. Especially was restraint needed and shown when facing the Japanese ronins. One day I had gone with a Chinese lady who had volunteered to return to the war area in order to seek for a relative. On our return the car was stopped by the ronins who roughly ordered the woman to get out. Then with scant ceremony or courtesy they searched the clothes she wore, whilst all the time she made no murmur of complaint. Even more bitter indignities were endured by some cultured Chinese women who visited their homes shortly after the fighting ceased, from mere youths who claimed to be "on guard" and asked for money. Let us salute these Chinese Christians who bore their sufferings so nobly.

In Remembrance

Arthur Henderson Smith, D.D., LL.D.

When Arthur H. Smith "went on his way" at Claremont, Cal., at sunset on August 31st 1932, his death was mentioned over the radio broadcast, and newspapers all over the United States noted his passing. The story of his life was featured and his picture published. The weekly magazines carried special articles and the State Department in Washington wrote to his relatives expressing sympathy and high appreciation of his work in the Far East. The world recognized that a great man had passed on, one who left his mark on his generation.

Contrast with such world-wide acknowledgement a little memorial service held on October 16th, 1932, in the old church of the tiny village of P'ang Chia Chuang, En Hsien county, Shantung. A few score of country folk had gathered from neighbouring villages; the older ones had known Dr. Smith as their minister and their friend, the younger ones were children whom he had, perhaps, baptized. A few Americans were present coming over from Teh Chow, which is now the centre for the Christian work that Dr. Smith and his collegues started in 1880. Love and admiration were expressed in the addresses of this service, as several testified to his characteristics known through twenty-five years of life among them.

This contrast between recognition as a great world figure and the devoted remembrance of simple village folk in a far off corner of China vividly presents the character and qualities of the man. With gifts that made him remarkable on the stage of world affairs he devoted himself to the common folks of China, seeking to win them to citizenship in the Kingdom of God.

Keen minded, marvellously observant of facts, brilliant in phrase, sparkling in pungent wit, wide-visioned in world affairs, and wise in insight into world problems, Arthur Smith was also a devoted friend of men, of the humble as well as of the great, and in everything and always a faithful follower of Jesus Christ in the ways of love and service.

His love of a good phrase, with his gift of putting vividly antithetical aspects of a situation into a paradoxical epigram led many, on first acquaintance, to think him a cynic or a pessimist. Indeed his penetrating observations into the actualities of human conduct and human relations might have made him one of the world's great satirists. But instead of becoming only a cynical observer of his fellows, whether Chinese or Westerners, he was throughout a long life a steadfast minister to others, ready to give himself and his means to help the very persons whose faults, as well as virtues, were so clearly manifest to him. For fifty-four years he lived in China serving the Chinese, helping the poor and needy, bringing vision and uplift, working for the co-ordination of Christian forces, seeking ever for ways to bring in the Kingdom of God.

Chinese have resented certain of his observations on their life, many Westerners have thought his remarks pessimistic. This impression was intensified for some by Dr. Smith's prevailing habit of stating the worst side of the case first. Dr. Smith often seemed in his own living to present a sort of parodox. His gift for keen observation of actual fact, and penetrating interpretation of unseen forces was the basis for his sharply-barbed humour and pessimistic utterance, while, at the very same time his persistent self-sacrificing service for the Chinese people and his steadfast faith in the coming of the Kingdom of God were, in words and deeds, a complete contradiction to his words. He must be judged an inveterate optimist with unflagging faith in the power of love to remake the world.

The chronology of Dr. Smith's life is well known; it has been published for decades in the British as well as in the American "Who's Who." Born in New England, at Vernon, Connecticut, July 18th, 1845, he was brought up and educated in the middle West. At Beloit College in April 1864 he met Henry Dwight Porter, who became from that meeting his comrade and fellow worker for over fifty years. Together they answered Abraham Lincoln's call for "100 Days Men"; together they graduated in 1867 as valedictorian and salutatorian of their class, together they studied at Andover Theological Seminary and at the College of Physicians and Surgeons, and together, they sailed for China as missionaries under the A.B.C.F.M. to be associated in the same station there.

In 1871 Arthur Smith married Miss Emma Dickinson of Beloit, who was a stimulating and most devoted mate for fifty-five years. Dr. Smith's first experience as a missionary was in the city chapel preaching in Tientsin. Following the trail of a notable enquirer, Mr. Hou Sheng-Ch'ing, of P'ang Chia Chuang, En Hsien, Shantung, led to interest in Shantung. Famine relief work in the disastrous year of 1878 followed. The pitiful doling of a few cash to selected families in the stricken region, as recorded in journal and account books, is in striking contrast to the organized, largescale, preventive relief projects of today.

As a result of this work the American Board decided to open a Shantung village as a resident missionary station, and P'ang Chia Chuang was selected. The Porter and Smith families moved there in 1880. In this rural community Dr. Smith lived for twenty-five years, observing its life, learning its ways, seeing into its heart and seeking to bring to it love and light. The Christian community grew, schools and medical work developed, the village station became noted for the quality of its product, and for its wide influence. Porter and Smith were persistent advocates of self-support and an early transfer of control of the Christian enterprise to the Chinese.

Out of the Shantung experience came the books that first gave Dr. Smith an international reputation. These all appeared first as letters in the *North China Daily News*. The first to be published was "The Proverbs and Common Sayings of the Chinese" in some ways the most scholarly of his books. Unfortunately an elaborate revision of this book was destroyed by the Boxers in Peking in 1900. The "*Proverbs*" was soon followed by "Chinese characteristics." The series on rural life concluded with "Village Life in China." These have all had a wide circulation and have been to thousands interpreters of China, in terms of awakened interest and appreciation. The "Characteristics" has been translated into French, German, Japanese and Chinese!

Curiously enough the "Boxer Movement" began in Western Shantung and Dr. Smith and his colleague at an early date saw its significance and danger. But officials in Peking paid no attention to the warnings of country missionaries. When the storm broke Dr. and Mrs. Smith were caught in the siege in Peking. The salvation of the company sheltered in the British Legation was in part due to Dr. Smith's influence on Sir Claude Macdonald in suggesting that Frank D. Gamewell and Elwood G. Tewksbury be given control of defences and commissariat respectively. These two missionaries had set in order the original missionary concentration camp in the Methodist Mission, and repeated their service at the Legation. The complete history of the "Boxer Movement" is found in Dr. Smith's two volumes "China in Convulsion."

After a few years more at P'ang Chuang Dr. Smith was called home by the American Board to help in an important financial campaign. The vigor and variety of his speeches, spiced with stories and flashes of wit, greatly helped to bring success to the campaign and are still remembered.

Dr. Arthur H. Smith at his desk.

CHIU SHIH-TANG (Wesleyan Church), Hankow. (*See Page 785*)

Crowds leaving the Church after the third general meeting of the Wuhan Celebration of A. B. S. Centennial of Work in China, Oct. 18, 1932.

It was during this campaign that opportunity was found for Dr. Smith to meet Theodore Roosevelt, then President of the United States, in order to present a suggestion regarding the return of the "Boxer" Indemnity. Roosevelt saw at once the value of remitting the American share of the indemnity and of permitting the Chinese government to use it for some useful purpose. Through the support of the President the plan for remission was carried through Congress. The Chinese decided to use the returned money for educational purposes. The founding of Tsing Hua University, and the education in America of hundreds of selected Chinese were results of Dr. Smith's suggestion. The remission idea was ridiculed when first made as visionary and sentimental, and criticism from Europeans continued for a decade or more. But today every one of the Great Powers has followed the example set by the United States. The effect of these remissions on Chinese life and on international relationships is incalculable. Dr. Smith has a place among the men of creative vision who mark turning points in world history.

On returning to China Dr. Smith became a "missionary-at-large" to interpret by his voice and pen the meaning of the missionary movement in this rapidly changing world. He wrote two important mission study text-books that were widely used. Of one of these, "The Uplift of China," more than 180,000 copies were distributed in its English edition, while it was translated into several languages including the Scandinavian.

In 1907 Dr. Smith served as American chairman of the Centennial Missionary Conference. Three years later he was a China delegate to the Edinburgh Conference. Thereafter he became an indefatigable worker for the cooperation and union of Christian forces at work in China. For many years he was on the executive committee of the China Continuation Committee. He travelled widely to explain and interpret the work of the C.C.C. and the need for a correlated program for Christian work in China on a national scale. The achievement of a National Christian Council for China following the conference of 1922 was the outcome of the labors of Dr. Smith and his colleagues during those years.

The story of his wonderful life must not be prolonged, though one would like to recall stories and bright sayings that reveal the man. Imagine the minister arriving at a country service and greeting his flock with "Has the funeral service of this church been held yet?" In Dr. Smith's case his own alert, brilliant personality was his chief contribution to his generation. A collection of his sayings and letters would preserve some of that personality for the future. Residents of Tungchou—where he lived after 1908—felt his influence as did the citizens of Claremont, Cal., where he resided after Mrs. Smith's death in 1926. To the end of his life he was vital in all his contacts with men. To pupils of the North China American School in Tungchou he was the brilliant and beloved "uncle Ming" who spoke every Thursday morning and kept everyone listening and laughing; to citizens of the George Junior Republic, near Claremont, he was the favorite among their visiting speakers; young and old

Crowds leaving the Church after the third general meeting of the Wuhan Celebration of A. B. S. Centennial of Work in China, Oct. 18, 1932.

were amused, interested and inspired by his words and ways. He was the life of the community of retired religious and educational workers living on Pilgrim Place in Claremont. Through a vast correspondence he sent the spark of his vital life and faith out to comfort and strengthen countless numbers all over the world. Though many unknown gifts he put himself into the lives of Chinese who sought his help.

He was great on the world stage and in the eyes of the great in his generation, but great because he took to his heart the sorrows and needs of the humblest;—Arthur Henderson Smith, statesman and publicist, known in Peking, London, and Washington, but Arthur Henderson Smith, Christian missionary of P'ang Chia Chuang, En Hsien, Shantung. "He seems one of the immortals who cannot leave us."

LUCIUS C. PORTER.

Our Book Table

"FOR SINNERS ONLY" by A. J. RUSSELL. (*Hodder and Stoughton, London*). *5/- net.*

Buy this book and read it. You will want a copy of it in your library. It isn't so much a book about the Oxford movement as it is an example or demonstration of it. The Literary Editor of "perhaps the most virile and progressive London daily newspaper" came in an extraordinary way to discover the meanings of Guidance and Sharing. This book is his story, and confession of faith. It makes very clear both the strength and weakness of the Oxford movement. The strength of its glowing and radiant experience of victory in individual life and in immediate personal relationships; the weakness of its self centered pre-occupation in the midst of desperately urgent needs in the wider order of political economic and social life. But it is a book that we all need. It is part of the answer, and an important and vibrant part of the answer to L. P. Jack's quest for the Lost Radiance of the Christian Religion.

E. W. L

THE HERITAGE OF ASIA—KENNETH SAUNDERS, LITT. D., *Student Christian Movement Press, London.* 224 pp., 5/-.

The purpose of this book is to sketch the main characteristics of the three outstanding civilisations of Asia, and to tempt the reader to go further in the study of them. The heritage of India, of China and of Japan is reviewed in the earlier chapters of Part I, reference being made to their philosophic literary and artistic achievements which are closely bound up with their religion. The author then passes to the study (in Chap. VI) of " three great figures, each typical of the best qualities of his nation, all of them men who have wielded and are wielding an immense influence to-day....Sakyamuni, India's greatest son; his contemporary, Confucius, the spiritual ruler of China; and, though he is not of the same calibre, Shotoku Taishi, the founder of Japanese civilisation." After three brief chapters on Korea's heritage, the Nara age and the Three Great Scriptures, the last chapter is devoted to a sketch of three contemporary personalities, Gandhi, Hu Shih and Kagawa for "no three men are doing so much to build the New Asia"; they are "pioneers of a better world." Part II of this book (pp. 165-220) consists of illustrative readings from the heritage of India, China and Japan.

The parts of this book which we have found most interesting are the biographical sketches of the three great historical personalities and the three

contemporaries; while some of the illustrative readings add a valuable element. But we must confess to disappointment in regard to the volume as a whole,—we had expected a better piece of work from a scholar of the international reputation of Dr. Saunders. In such a brief review we can only hint at the causes of our dissatisfaction, the first two not desperately serious, but the last rather painful.

(a) The book attempts too much. An immense field is touched on and only 150 pages are available for the whole of India, China and Japan. The result is too sketchy. If written for beginners it assumes too much background. No charts are given, there is little continuous historical presentation, and the result is a number of snapshots rather difficult to appreciate.

(b) Asia is not a unity. There are immense differences between national cultures within western civilisation, but the differences that separate India, China and Japan are still greater. Dr. Saunders recognises there are differences, but his attempt to bring them all three into one short book leads him too see unity where there is none. He says: (pp. 15) "All trained in the West, Gandhi, Kagawa and Hu Shih are yet characteristic of the countries which have produced them, and of Asia." We quarrel with the last three words.

(c) Dr. Saunders in places seems to become thoroughly sentimental and uncritical; he also joins that curious company of people who think it necessary to disparage the West in order to praise the East. Speaking of Gandhi: "the superman for India is the man of the Beatitudes; the West may deify Caesar or Napoleon, India has always chosen the Saint, the Mahatma" (p. 40). But the West has not deified Caesar or Napoleon; it has deified Christ. True, it has not lived up to its ideal, but has India? We do not know India intimately, but those who have lived in China will open their eyes when they read the following: "The Chinese, without shedding blood and without crooked diplomacy, have shown that it is possible by peaceful penetration to extend the borders of their people through the ages, from ancient Korea to modern Singapore. Like India, too, China has busied herself more with the ends than with the means of life....We are apt to smile at her neglect of her great material resources: she is apt to smile at our enthusiasm for things which she ranks far less high than the things of the spirit. Her friendly criticism of our absorption in these material things...." and so on (p. 56). We wonder what caustic comment Dr. Hu Shih would himself make on this crude antithesis between the materialist West and the spiritual East. Rather naively Dr. Saunders makes his own (unconscious?) comment three pages later when he says: "Though eunuchs, women and wizards too often ruled the court, and superstition walked hand in hand with murder, though civil strife is said to have halved the population, and the splendours of the court were paid for by a suffering people, yet the T'ang age remains the greatest cultural era of China" (p. 59).

Time was when propagandists blackened China to glorify Christendom. No decent Christian does that now. But we had also hoped that undiscriminating praise of the East at the expense of the West had ceased to be a way of trying to arouse the enthusiasm of the young. It is not necessary. We find it easier to respect and love these peoples by regarding them as pretty much like ourselves, materialists and sinners, but with the power to rise to spiritual things and become sons of God.

R. D. R.

NATIONALISM AND EDUCATION IN MODERN CHINA, by CYRUS H. PEAKE, *New York, Columbia University Press*, 1932, pp. viii—240 G.$3.00.

The author of this volume was sometime Cutting Travelling Fellow and Lecturer in Chinese in Columbia University. The material was collected for the most part while the author was on leave of absence during the year 1928-29. The period covered by the book dates from 1860 to 1930. Matters of interest to educators from a professional point of view, such as finance, administration, and pedagogics, are only indirectly touched upon. The major interest of the author, whose point of view is that of the student of world-wide phenomena connected with nationalism, is to show how the dominant aim of the Chinese who have

been responsible for the introduction of modern education into China in the last seventy years has been (1) to build a strong nation resting upon military power capable of existing in a world of warring nations, and (2) to utilize the educational system of the nation as an instrument in the development of a strong nationalism with a militaristic flavor.

A national educational system, regarded as the exclusive prerogative of the state, has been guided, shaped and reshaped following various models, by those in political control at the moment. The new religion of Nationalism is shown to have defeated the attempts of Confucianists to make Confucianism the state religion and to have it taught in the schools, and to have triumphed over the desire of other religious groups to operate schools according to their own patterns. There is a detailed analysis of primary and secondary school texts which have been written and rewritten with each turn of the political wheel. This analysis shows the content of these texts to be very heavily weighted with nationalistic bias. The point is made that after each defeat and humiliation at the hands of Western Powers and a westernized Japan the Chinese leaders have determined to make education more nationalistic and to place more emphasis upon military training and cultural peculiarity. The book gives in a short compass, and in a very readable form, a rapid view of the educational development in these seven decades with special reference to changes brought about by the exigencies of China's international fortunes, or misfortunes. It is a valuable volume not only for missionaries in educational work, but for all who desire to know the historical backgrounds of the present nationalism in Chinese education, the governmental insistence upon control of foreign schools, and the political activities of student groups.

H. D. LAMSON.

LIBERATING THE LAY FORCES OF CHRISTIANITY. By JOHN R. MOTT. *Student Christian Movement Press, London.* Price 4/. Paper 2/6.

These are lectures delivered by Dr. Mott in 1931 at the Colgate-Rochester Divinity School. There is much of practical value for the Christian Movement in China in what Dr. Mott has to say. He quotes Dr. Harnack in reference to the early expansion of Christianity in the Roman Empire: "we cannot hesitate to believe that the great mission of Christianity was in reality accomplished by means of informal missionaries." There is a short historical sketch of the part which the layman (to use a word which comes not from the New Testament but from the days when the clergy were a separate caste) have played in the progress of the Christian Movement. The two concluding chapters discuss "The Secret of Liberating a Greater Lay Force." One criticism which has been suggested is that the part women have played is almost entirely omitted.

G. P.

FEAR AND BE SLAIN—Adventures by land, sea and air. By the RT. HON. J. E. B. SEELY C.B., C.M.G., D.S.O. *Hodder & Stoughton,* 7/6.

A quotation on the title page contains the words of the title of this book, and the author in a short preface denounces "Safety first" as "a vile motto," "soul destroying" "a pestilent heresy" and ends up by saying that the moral of the experiences contained in this book under review is "Fear and be slain; Believe, and live."

Certainly the experiences running through the boyhood, early manhood and maturity of General Seely suggest a life lived at a high level of serene courage.

His boyhood adventures in the sea round the Isle of Wight, his youthful adventures in Australia, his later adventures in the South African war all lead on to the days of the Great War when, having been some years earlier Secretary of State for War in the British Government, he became attached to General French's staff and accompanied the British Army to Belgium in August 1914, going on to an important command in the Canadian Force later on.

We get a new angle on many of the events in those early muddled days in Belgium and snapshots from a very clear brained partaker in many important episodes here and there through the whole period of the war and of the peace making months.

All sorts of interesting people, especially soldiers and politicians pass before us in these pages; and this record of a full life, the life of a typical county gentleman of those long ago "before the war" days when such a man went automatically from school to university, then into the Army, and then into politics reminds us of a class of people who made a very large contribution to English life, and whose records are built as living stones into every part of the fabric of the Empire to serve whose interests was their livelong endeavour. They had their faults, but in the pages of history their record of steadfast quiet endurance in doing their duty will live for ever.

JOHN CURTIS.

MEN AND MEDICINE: AN INTRODUCTION TO MEDICAL KNOWLEDGE, by DR. HENRY E. SIGERIST, Translated by MARGARET GALT BOISE. *George Allen & Unwin Ltd., London, 1931, English, 1932.*

For the cultured general reader, this is a book which does for Medicine what has been done for Philosophy, Art, Literature and History by various well known authors. It was planned for the beginning medical student, but the interesting subject matter presented in a concise but flowing style and in clear orderly arrangement make it absorbing and welcome to other cultivated readers. Chinese medical students and doctors who have an adequate command of English (or German) will find it a valuable introduction to western medical ideals and a background that they can get in no other way. Those missionaries, or any laymen who are in close contact with medical activities, as business superintendents and such, will get a fuller understanding of, and equipment for their work by reading "Man and Medicine.

Doctors, young and old, find it a fascinating review of their medical education plus some helpful discussions of new and still controversial medico-social questions.

Dr. Sigerist is the Professor of the History of Medicine and Director of the Institute of Medical History at the University of Leipzig, widely known in the United States as a visiting lecturer at Johns Hopkins University and in various institutions across the continent. He is an authority in his field and in his book combines the historical approach with the most up-to-date knowledge of the latest advances in Medicine. He developes the subject in an artistic and fascinating way. Those who know the language of the original say that none of its charm is lost in the translation by Miss Boise.

The book takes up in order the big subjects of Man, healthy and sick: Disease in all its forms, and showing the changing conceptions of it throughout the ages in many lands; Medical Aid, diagnosis, prognosis, treatment, prophylaxis—their development, outstanding discoveries and present accomplishments; and finally the physician himself. He gives a broad comprehensive view of the development of medical knowledge but stressing particularly the human relationships of sick man and doctor to society as well as to each other. His exposition is clear and not too technical with no material not necessary to the development of his theme and the clarity of the subject.

R. E. D.

THE HOLY AND THE LIVING GOD. By M. D. R. WILLINK. *George Allen & Unwin, London.* Price 10/.

This volume is a scholarly and detailed Biblical study of a large element of scriptural religion which has often been slighted by those whose conception of the Love and Fatherhood of God has inclined toward sentimentality. The God of Love is a Holy God and the author reminds us of some stern and terrible warnings which come from the lips of Jesus as well as from the Old Testament

prophets. The author says: "There is no question of diminishing in any way the teaching of the love of God, but there should be put beside it what we also find in the Gospels of His holiness and the absoluteness of His requirements. We do Him no service by making Him out a Father who will not mind very much if the commands He has laid on His family are not obeyed."

G. P.

THE REVELATION OF DEITY. By J. E. TURNER, Ph.D. *George Allen and Unwin, London.*

Dr. Turner is of the philosophical faculty of the University of Liverpool. Of a previous book—The Nature of Deity—it was said "Dr. Turner has certainly shown in a very remarkable way how possible it is to use modern thought itself as a weapon against modern skepticism." Dr. Turner believes in a personal God supremely revealed in the historical person, Jesus Christ. His argument for this conception takes into account those modern philosophical and theological movements which contravene this conception and he meets them on their own ground.

G. P.

"THE NEW CRISIS IN THE FAR EAST," by STANLEY HIGH, *Fleming H. Revell Co., London and Edinburgh.* Price G$1.00.

In this small volume Stanley High makes use of the present crisis in the Far East to broadcast a much needed homily on internationalism. The book is obviously written for a general constituency having little information and perhaps scant initial interest in the problem under discussion. It therefore brings little fresh light upon the problem though even the informed will find its analyses of the issues suggestive. The first chapter attempts to show the reader the pertinence of international issues for each and all, and the closing chapter points out the special task of Christianity in the present critical situation. The intervening chapters attempt to lay out the scene upon which the present crisis in the Far East has developed, to show the various factors involved. Inevitably the triangular struggle between a militaristic Japan, a nationally aroused China and an ambitious Russia form the main outline of the story.

E. E. B.

THREE LECTURES ON CHINESE FOLKLORE. By R. D. JAMESON. Pp., ix, 164. *North China Union Language School, Peiping.*

These were delivered before the Convocation of the North China Union Language School. The first lecture deals with the subject generally; and discusses euhemerism, that is the relation of folklore to history; allegorization, etc. Many authorities are quoted and the general conclusion is drawn on the value of investigation "that it shows what slight progress we have yet made toward rational thought....and the jungle of savagery which still surrounds all civilization, from which civilization came and to which it may sometime return." The other deals with the Chinese Cinderella and the third with the Fox. The author throws much light on these though more should have been said on the general dispersion of these ideas. It should be mentioned that sacred trees are common in Shansi but not so common in other parts of the western districts. The fox too is worshipped in many parts. Other folklore in China such as the Arcadian Life or Utopia: the festivities of the worship of a trinity at new year would perhaps prove a more popular study than those given. But the author deserves much credit for the investigation into this subject as given in these lectures.

E. M.

MAGNIFICENT OBSESSION. By LLOYD C. DOUGLASS. *George Allen and Unwin, London.* Price 7/6.

This is the British edition of the novel which has already had many printings in the United States, twelve impressions in thirteen months. Dr. Douglass, a minister, has written an inspiring story of a great physician and his follower, a young man who becomes a physician under the influence of the life of Dr. Hudson who loses his life early in the story. A novel to read and give to young folks.

G. P.

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Correspondence

Of Interest to Rural Workers

To the Editor of
The Chinese Recorder.

DEAR SIR:—I have read with keenest interest the September *Chinese Recorder*, and especially the Symposium on Self Support in which the question of local leadership was so often touched upon by the different writers.

May I call your attention to a book just issued by the Oxford University Press, "Up From Poverty in Rural India," by D. Spencer Hatch, B. Sc., M. Sc. in Agr., Ph.D., Director of Rural Demonstration Work of the Y.M.C.A. in Travancore and Cochin District, South India. The term "rural community parish" used by Dr. Butterfield is, as he himself states, the Chinese adaptation of the rural reconstruction unit in India, to the development of which the late K. T. Paul, of India, gave so much of his life. This little book of 204 pages, costing only $1.25, contains the results of personal study, experimentation and practice during Dr. Hatch's sixteen years' experience in rural Y.M.C.A. work in India and is based on the experience of his colleagues and fellow rural workers. Four chapters are given over to the problems of rural leadership. The book describes the local Associations, of which there are almost one hundred successfully operating on voluntary leadership and service. The leadership has been of such a high order that members of various castes, including out-casts, Brahmans, Christians, the educated and illiterate, rich and poor, all work together for the common good of the community. Self-help with intimate expert counsel has been the central principle on which not only these Associations have been built up, but on which the successful program of the Martandam Area Rural Reconstruction Center has been developed. Dr. Hatch must be reckoned as one of the most successful rural workers which the Christian movement has produced; and I am sure that the book referred to will contain many valuable suggestions for Christian leaders in China who are facing problems of Christian rural leadership.

Yours very sincerely,

JOHN H. REISNER.

Executive Secretary,
Agricultural Missions Foundation,
New York City, U.S.A.

October 6, 1932.

Famine Relief Administration

To the Editor of
The Chinese Recorder.

DEAR SIR:—Quite recently you did me the honour of inviting me to write an article on famine relief in China, for the Missionary Recorder, but of necessity I felt unable to comply with the request at that time.

My reasons for refusing still hold good, yet I want to point out something which has come to my notice, and which I consider touches the subject on its practical side.

Sir John Hope Simpson, who returned to Europe this summer after strenuous work as Director-General of the China National Flood Relief Commission, has been reporting the work accomplished, and his statements have been very sympathetically received.

A letter from these correspondents in the Times Weekly Edition (London) of September 22nd, commenting favourably on Sir John's very impersonal account of the great work done, has the following to say:

> "The lesson to be learnt from this modest account of a great personal achievement is that it is still possible to carry out works of universal benefit in China if they are unostentatiously left in the competent hands of a single individual, unhampered by jealousies or intrigues of either a personal or an international nature."

After a long period of residence in China, in which since 1910 I have been called upon to help in many strenuous relief campaigns, I find myself in thorough agreement with the statement of these correspondents. To their "personal" and "international" I would add "missionary," for it is the missionary who has to carry the brunt of relief work in China, and this being so a temptation greatly to be guarded against is that of using the opportunity of administering relief to promote the cause of the particular mission. This may be legitimate when the funds are mission funds, but not when they are public funds entrusted to the missionary for non-partisan relief.

I would also add something more to the correspondents statement. I would add that the "single individual" should be a Westerner.

As conditions are now it would be absolutely impossible for a Chinese to handle such a situation, however honest and able he might be personally. Neither would it be possible for a joint committee of Chinese and foreigners of equal authority to do so, except with the greatest difficulty. This was possible ten years ago but not today.

The question would naturally arise as to the need of joint famine organizations if "single individuals" are to direct the work.

These joint Chinese-International relief organizations have still a most important work to perform, in (1) their study of famine causes and experimentation in famine prevention, and (2) in the fact that they are the machine ready to function in famine crises.

Before these famine societies came into existence, whenever a famine occurred it took months before an organization could be moulded and got to work, so that valuable time was lost. A famine is always a crisis, which you can seldom forecast until it is right on you.

With a large knowledge of the inner workings of famine committees, as well as of practical work in the field, and of long co-operation with Chinese officials and gentry, I am convinced that the one practical effective method in handling a famine crisis in China in these days, is through a selected individual who is given a great deal of authority and liberty in executive action. The famine relief organization, upon the emergence of a famine, should immediately select a well-tried competent individual as Director, and then back him up with funds as fast as they can be got to him. The Director, if he covers a wide area, must follow the same plan by selecting his representatives in the various provinces or districts, and then backing them up by pressing funds or supplies upon them as far as such can be properly used. He should not wait until he is asked for funds but with knowledge of the existing conditions, and of his resources actual or possible, he allocates with a fair sense of balance, and remits without delay. Of course regulations concerning proper use of funds and their accounting must be followed.

When the crisis is past the Director's work is ended and the relief committee proceeds to function normally.

My experience has been that for famine crises the direction through a committee is not the swiftest nor fairest nor most effective manner of dealing with them, but that an able directorship of one person with the backing of a loyal committee is the most satisfactory plan.

Committees are usually in the larger centres, and somehow or other they are moved mostly by the situations or individuals near at hand, while the voice from the distance is heard but faintly. If the far away appeals are heard at all then inevitably there comes the request from the committee for more detailed information, for some concrete schemes, and for the names of the committee

members who are to carry the responsibility, and such like. The persons making the original requests wear their hearts out trying to move the committee to make grants, and then when after long delay the funds are granted these same persons have to turn to and do the relief work themselves. A Director for the famine crisis would save us from much delay and red tape, that is provided he was competent and big enough for the job.

The most satisfying famine relief work that I have yet known was that of the National Flood Relief Commission this year. Under Chinese control things had not been going well in a certain province. The representatives of the Commission were honest and good men, but they could not stand alone against the military and civil powers, and so there were reports of misuse of American wheat and other abuses. The situation was desperate, for people were dying of starvation, and wheat harvest was only two months ahead. The Director-General arranged for the appointment of a small committee of three, two Chinese who were already representatives of the Commission, and one foreigner. The provincial authorities had also named their representatives to serve with this special committee, but it was finally conceded that they should keep their hands off. The three members were congenial in spirit and had ideas in common, but it was not long before it became a practical necessity for the responsibility to be centred in one member. Within a week of organization relief was being administered in a few districts, and in three weeks time over thirty missionaries, with their Chinese associates, and in co-operation with officials and gentry, were busy administering emergency relief in some fifty counties. Although groups worked together yet usually one reliable person in each district was held solely responsible. No appeals were made to the Director-General for funds. As funds were forthcoming he telegraphed his representative in the province the amounts allocated or available to be allocated if required, and he in turn wired to the local heads, stating the amounts each could have if actually needed, and forwarding those amounts at once when requests for them arrived. It was a whirlwind campaign, and therefore was not ideal in many ways, for time was too short, but it was very effective, and great numbers of people were brought through a veritable valley of death, up to the wheat harvest.

The Times correspondents express the hope that the work inaugurated in China during this year may not be allowed to cease, and that this effort under the League of Nations auspices may be continued and eventually form a national conservancy board which would have the importance of a department of state.

In spite of the fact that several famine relief organizations now exist in China, such a national conservancy board would seem to offer a valuable instrument for unifying efforts, balancing the needs, and maintaining efficiency in the administration of relief in China.

ANONYMOUS.

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The Present Situation

DR. STANLEY JONES IN NANKING

Pentecost came to Nanking. With this faith and joy and in the new power it has brought the three hundred Christian workers who attended the week of morning conferences led by Dr. Stanley Jones have returned to their tasks.

It will be a week long remembered in the Christian life of Nanking and of the cities of Kiangsu and Anhwei which sent delegates to this Conference. In addition to these special delegates and those from Nanking churches and schools were members of Methodist, Church of Christ and Disciples conferences in session at the same time. Morning after morning Dr. Jones led this splendid

picked group in consideration of the living central truths of Christianity, in fearless facing of moral and spiritual issues in discussion of methods of evangelism and into a new fellowship with each other and with the Christ of experience. His messages, rich in thought and illustration, deep in spiritual insight, moving in their appeal to the conscience and will, came to hearts anxious and hungry and brought new vision and courage. Soon Dr. Jones' own winsome personality faded behind the Christ of faith, the Christ who could supply unfailing life and power, the Christ of the Cross held up before us. The group was fused into a fresh unity of purpose and felt that Pentecost had come. This week may prove to have been a turning point in the Christian movement of our region.

One delegate said, "What Dr. Jones taught me was to distinguish between the essentials and non-essentials. I have been spending too much time on non-essentials. I see now that Jesus Christ and our experience of him in our personal and social life is the great essential." Another "Dr. Jones' insistence upon utter surrender, upon absolute consecration had behind it the power of his own genuine consecrated life. He has helped us to realize the price we must pay for a ministry of power and some of us are determined now to pay that price." The choice for many, as Dr. Jones said in his second address to the theological students of the city, is between the good and the best, between "Athens without a cross or Jerusalem with a cross." Another delegate said, "Dr. Jones has given me a fresh conception of personal evangelism and a new passion to share my Christian experience with others." And another, "If the spirit of these morning meetings could be carried into our churches there would be a great awakening indeed!"

In the afternoons Dr. Jones spoke to student audiences, twice in South City and four times at the University of Nanking chapel. The average attendance in the latter series was about eight hundred. Dr. Jones said that when he visited China ten years ago he was advised to make an indirect approach to religion; now he felt there was enough interest in religion and hunger for reality that he could go deeper. There was certainly no hesitation or dodging in presenting the challenge of Jesus' way of life and the challenge of Jesus himself. Dr. Jones gave much to think about and presented the Christian life as a joyous but sacrifical way. In all his addresses we felt that he was, in his own words, "not a lawyer but a witness." This thoughtful and radiant testimony to the power of Christ had an effect upon many that a careful but cold argument never could.

Three evenings were devoted to special meetings for Christians and non-Christian from government and business circles. As a result of these and the student meetings over one hundred expressed their purpose to begin the Christian life and many hundred more took new steps forward. Nearly three hundred attended a follow-up meeting on the last afternoon when Dr. Jones spoke on how to grow in the new life.

Special meetings which were most inspiring were the supper and meeting afterward of two hundred Christian teachers and the two Sunday afternoon services, first for one thousand Christians of the city at the large Central Methodist Church and the second for the foreign community and English-speaking Chinese community at the Community Church in University chapel.

Time was allowed for questions hours, round tables and personal interviews and after observing the effectiveness of these many wished that more such meetings had been arranged. In the question and answer periods at the morning conferences and student meetings Dr. Jones took up a few of many questions handed in and dealt with them in his clear and telling way. The flashes from his thinking and experience which the questions stimulated were worth as much to many as his prepared addresses. Two round table conferences with small student groups and one with more than thirty educational and government leaders were planned. In these Dr. Jones used the method he has worked out from long experience in India and called upon each member of the group to share briefly the heart of his religious experience or of the experience which was most meaningful and precious to him. The response was surprising and a revelation of inward achievements, aspirations or defeats. Dr. Jones closed each round table with comments on a few of the testimonies and his own experience. We

wish that Dr. Jones could have had more round tables and hope that this approach and method may be tried more by all Christian workers in China.

Out of the busy program not much time left for personal interviews, but a few of these were very significant and fruitful. How we wish that Dr. Jones might come to Nanking for several months and help us in the great opportunity for Christian friendship with government and educational leaders!

Dr. Jones' own endurance and vitality amazed us. We felt that he had a strength more than his own. With Dr. Jones and rendering invaluable service in arrangements, interpretation and the program were Dr. H. H. Tsui and Mr. T. H. Sun of the National Christian Council. The meetings would not have been possible without the cooperative preparation of Christian workers in Nanking and the fine unity of spirit prevailing. The Arrangements Committee brought together for several meetings representatives of the churches, Christian schools and government Christian groups in a common effort and fellowship that in itself has strengthened the whole Christian movement in Nanking. The blessings from the meetings are flowing out from Nanking to churches in surrounding regions. Prayer and effort preceded the meetings. We have been refreshed, encouraged, inspired. The work of conservation and nurture lies before us. With more prayer, greater effort and deeper consecration to Jesus Christ our Lord we believe that these memorable meetings will prove to be one great forward step in an ever-continuing advance to the goal of the Kingdom of God in China.

FRANK W. PRICE.

DR. E. STANLEY JONES IN TSINAN

Dr. Jones was in Tsinan from September 19th to 26th inclusive and it was good for us all for him to have been here. The compelling reality of his own experience and the warm vitality with which he presented the claims and possibilities of the leadership of Jesus Christ made a very real impression on all who heard him.

The Committee in charge of the conference was organized under the leadership of the Tsinan Christian Church Union and while delegates from over the province paid their own travel expenses to Tsinan the Tsinan Union endeavoured to share the expenses of the delegates by providing entertainment for the outside delegates. There were about sixty delegates from outside Tsinan.

Each morning was given over to a talk by Dr. Jones and then an open forum on the methods, spirit and aims of Evangelism, what is necessary in the character and experience of one undertaking this responsibility and what may reasonably be expected from work done in the right spirit and with Jesus Christ as the message. To some of us Dr. Jones seemed at his best in his telling use of New Testament parallels in enforcing a point or in leading out along a new line of thought. His simple but thoughtful handling of questions which were put to him during the forum period showed his wide interest and sympathetic understanding. Including friends and delegates from the Tsinan churches there was an average of about 130 in attendance at these morning sessions.

Afternoon and evening meetings for both Christians and non-Christians were held each day. Of the five afternoon sessions one was held in the Independent Church, two in the South Suburb church, and two in the East Suburb church especially for Middle School students. The effect of the latter was largely spoiled by the calling of a special field day by the Bureau of Education. The evening sessions were divided between the Y.M.C.A. and the Cheeloo University Chapel in the ratio of three to the former and five to the latter. On Monday, in addition to the usual three sessions, there was a luncheon for leading business and professional men in the city, after which Dr. Jones spoke, followed by the answering of questions.

Dr. Jones helped us all. The students responded wonderfully well in attendance and gave him a most careful hearing. He brought new life and insight to many Christians who have felt the burden of uncertainty and discouragement and to the non-Christians he presented a gospel which could not easily be denied.

THE BIBLE SOCIETY CENTENARY IN WUHAN

One hundred years ago Dr. Bridgman, an American Board missionary in Canton, had a vision. He saw a Bible reading China. To his Mission Board he wrote, "Probably no one enterprise of equal extent and importance can ever engage the attention of the American, or any other Bible Society, as the wide circulation of the Bible among the Chinese." His appeal drew from the American Bible Society an appropriation of $3,000 which was committed through the American Board to its two missionaries in China "to print and distribute the Holy Scriptures in the Chinese language as far as they can find demand for them promising well to the cause of Christianity."

That Dr. Bridgman's prophecy has been abundantly fulfilled is being recognized in a series of Centenary Celebration services in numerous cities of China. The first of these was held in Wuhan during the third week of October. Literally thousands of people participated in the exercises and learned something of Bible Society work in their own country and throughout the world, or gave gratitude for what the scriptures have meant in their own religious experience. One felt that the success of these meetings was due first to the thorough prayerful preparation that had been made. Nearly a year ago a committee was formed upon the invitation of the American Bible Society. At that time all available energy and resources seemed to be needed for Flood Relief; but scripture distribution among the refugees had already engaged considerable interest, and the Christian leaders appreciated the importance of the proposed celebration. They therefore set to work with enthusiasm and during the months that followed arranged each detail with such care that the results promise to be far-reaching.

A second element of success was found in the spirit of unity. While Protestant Christianity seems sometimes to be hopelessly divided the Bible Societies have been able to hold the allegiance and to serve the needs of all denominations. On the Wuhan Committee Anglicans, Lutherans, Methodists, Congregationalists, Seventh Day Adventists and others labored together in a unity of purpose and common loyalty that was cheering to behold. Nor did the fact that this was the anniversary of an American Society appear as a barrier. English, Americans and Chinese pulled together and eventually the secretaries of the British and Foreign Bible Society and the National Bible Society of Scotland sat with the Committee.

The third factor to be mentioned was the capable Chinese leadership. The Committee organized with Dr. Harvey Hwang as Chairman. The Rev. Shen Wen-ching and the Rev. C. K. Lee worked indefatigably, preparing hymns and ritual services. Mr. Rao Chih-an, the field secretary of the Bible Society, who was executive secretary, displayed an ability for organization and a tact and patience which could scarcely be excelled. So too did others contribute; one felt that the whole thing was a Chinese enterprise. The same superiority was found in the calibre of the speakers chosen. These were Dr. R. Y. Lo, Editor of the Hsing Hwa Pao and other publications, and General Chang Chih-kiang, often introduced as "a Bible-loving Christian."

Day after day for more than a week the general spoke on an average more than twice a day. Often his addresses were an hour long. Always they vibrated with the reality of his Christian experience, his appreciation of the Bible, and his loyalty to Jesus Christ. Whether he spoke to the throngs gathered in the largest churches of Wuchang and Hankow, to the students in the Church schools, or to government students and business men he held their attention with a message which was unqualifiedly evangelistic.

Most appropriately the last meeting of the program was held in the old Griffith John Church on Taiping Road, Hankow. It was a union meeting of the Church Federation. The building was crowded to the doors, Griffith John's name has for more than forty years been held in high esteem by the Bible Societies for the excellent translation he made of the scriptures; throughout his life time of service in China he preached from the Bible and did a great amount of scripture distribution. So also it was a happy conclusion to the week when the new Griffith John Church was dedicated with a vast throng of Christians present; Dr. T. C. Fan and General Chang were among the speakers and on the next day, Sunday, Dr. R. Y. Lo preached in the morning and the general in the afternoon.

On the last morning of the Centenary Celebration a group of seventy-five representatives came together from all the churches of Wuhan. They met to consider what part they were to have in Bible Society work of the future. After a "keynote address" by General Chang a report was given of the recent Bible Societies Conference in London with its declaration of hope for the development of National Bible Societies among the younger churches. The Wuhan Christian leaders accepted this as an invitation to become partners in the task of scripture distribution and proceeded to the formation of an organization committee. Their interest and ability as demonstrated in this celebration promises well for the new Society. At the closing meeting Pastor Shen Wen-ching reported the action of the morning's gathering and after referring to what has been done by the older Bible Societies during this first one hundred years concluded, "We shall hope by the end of another century to have put the Bible into every home in China, and to have given every Chinese an opportunity to read these scriptures for himself."

That was more than a pious hope. Before the meetings began one friend had contributed $5,000 for Chinese Bible Society work. At the close another one came to the field secretary and handed him $100 in cash which he had saved for his coffin but decided to give to the new society. Not an appeal had been made for funds. No mention had been heard of financial obligation. But the Chinese Christian Community will support and carry on Christian work to the limit of their ability when they believe in it and are convinced that it is theirs.

THE PRESENT POSITION OF THE CHURCH OF CHRIST IN CHINA IN KWANGTUNG

The following are the findings of a Chinese Committee of leaders of the Church with regard to future relations of Church and Missions and the future program of the Church:—

The Church Committee had met three times and given very earnest and prayerful consideration to the subject "The Church's experience during the past five years and plans for the next ten years." With one exception all the twelve members of the Committee attended the meetings, and were unanimous in the following decisions:—

1. The Chinese Church expresses its gratitude of God and to the missionaries sent by Churches in foreign lands for introducing the Gospel of Christ to China.

2. We recognise that during recent years our success has been small and our failures many, and that in pain of heart we should make confession before God. Moreover, we hope that hereafter we shall be able to recognise the different challenges that come to us from the social environment of a new generation: may we be truly able to bear the responsibility Christ has placed on us and to lead the way in meeting these challenges.

3. We recognise that in the work of the Church to-day there are certainly needed some radical changes, and at the same time we have a responsibility for bringing forward and experimenting in new work.

4. We are agreed that in our future programme we should aim at the following:—

(a) Seek that those both within the Church should understand and recognise that the Church of Christ in China is a Chinese Church.

(b) Unite in strength and spirit for the extension of work and for the breaking down of denominational differences.

(c) Promote self-government, self-support, self-propagation, and foster a sense of responsibility.

(d) Increase efficiency in service.

(e) Develop the spiritual power of the Church.

(f) Advocate and put into practice the Christian idea of "The Whole World One Great Family."

5. We recognise that if these objects are to be attained, we Christians must take our responsibilities in earnest and energetically press forward, and we must also secure the continued co-operation of the Churches in other lands.

6. We recognise that in the future we must lay strong emphasis on the closer linking up of independent churches and societies within the Church, so as to secure a real spirit of unity and to hasten the coming of the Kingdom of God.

7. We recognise that, as regards both preachers and laymen, there is a lack of fully qualified men and women, and that in the future special attention should be paid to the work of training and nurture so as to produce leaders fully equipped for the service of the Church.

8. We hold that "Kaau Mo Sz Yip" (i.e., all matters relating to the conduct of Church affairs, Christian nurture, Church extension, etc.) are the direct concern of the Church, that she should regard them as her primary work; and that they should be under the direct control of the Church.

With regard to institutional work (schools, hospitals, etc.) although this is very important, yet because the Church's capacity as regards personnel and funds is limited, we are afraid that it is beyond its power to take over direct control of such work in addition to the above. We therefore consider it would be best for institutions to be dealt with separately, Church and Missions sharing responsibility and management.

9. We are strongly of the opinion that the Church and the Missions should not only continue to co-operate, but should do so in a really positive and aggressive way.

10. We hold that there is still necessity for sending foreign missionaries to China:

(a) Men and women specially trained who will devote their whole life for service in China;

(b) Experts who would be engaged to come for short terms to render special service, such as educationalists, evangelists, noted doctors and pastors, and others who are specialists in certain lines of work.

AN OPPORTUNITY FOR GOOD-WILL FELLOWSHIP

Rev. S. Lautenschlager, Cheeloo University, Tsinan, Shantung, writes as follows to all friends of International Good-Will:

"We are now corresponding with friends of China in Canada and the U.S.A., with a view to cooperation in creating a China Canada Good-Will Scholarship for a Chinese student. We invite all friends of Christian internationalism to invest in this project. The China share of this scholarship will be partly used to assist in the travelling expenses of the student. Money raised in Canada and the U.S.A. will be used to pay the expenses of the student while studying in Toronto. It is not our purpose to ask one rich person to provide this scholarship but rather to get a large number of people in China, Canada and the U.S.A., to invest in a life dedicated to good-will.

"A first class battle-ship costs $40,000,000 gold. The battle of Ypres costs $100,000,000; 80% of the world's taxes are spent for war. We get what we pay for. Will 200 of us invest $5 each for an education in good-will? Any amount larger or smaller will be appreciated. The pledges should be sent in at once so we will know if this project can be realized.

"The candidate for this scholarship shall have the following qualifications and duties.

1. A theological student with some experience in international good-will work.

2. Internationally minded and shall do good-will work among the students and in the churches of Canada, and if possible shall visit some churches in the U.S.A. in the interest of good-will and international understanding.

3. Shall have a minimum of three years college training or its equivalent and have some experience in social and religious work.

4. Shall take studies in Canada which will further prepare the student for this kind of work.

5. Shall be acceptable to the college in Canada cooperating in the project.

6. Shall provide toward expenses a sum equivalent to what he or she would have needed if continuing in school in China.

"We thank you for your subscription and guarantee to use the money for the purpose given or to return it the donors. Friends of good-will in China have already sent in more than $1200 towards travel and other expenses for this good-will student."

ECHOES OF REVIVING

The prayer, "Revive Thy church O Lord, and begin with me" has been poured from so many hearts, that now that the answer is being seen, those who have been blessed must "say-so" to God's glory and the encouragement of His other children.

A deep longing for a fresh evangelistic effort moved a group in Paotingfu last winter to invite the Bethel Band for special meetings. The results in outsiders reached was appreciable, but the greater fruitage was a totally unexpected reviving of the church. There was a great clearing up of old sores, a real cleansing of many hearts and a thrilling eagerness in personal testimony and volunteer evangelism.

Blessings received but made the recipients even hungrier for more, not only for themselves but also for their fellow believers. Accordingly the plan grew of a Bible conference to which delegates might be invited from churches all over the province.

Obstacles seemed insurmountable. But the conviction grew that the plan was of the Lord, so faith was given to go ahead. One of the most obvious difficulties was the housing of a large number of delegates. The problem remained unsolved until a short time before the opening date. Then in a remarkable way the mission boys' school property which had been occupied for two years by an alien school, was suddenly evacuated and restored to the mission.

This was obviously the Lord's provision for the conference, and encouraged greater faith in an all-sufficient God. The church gathered for a day of fasting and prayer September 17 and committed every detail to Him. The result was that over 200 Chinese and missionary guests were entertained without fuss or strain.

The God who was sufficient for the material needs of the conference was even more mindful of spiritual things. He brought to Paotingfu five members of the Bethel Band, and through them wrought a revolutionary change in hundreds of lives.

The conference program included two daily Bible expositions by each of the two speakers, Pastor Andrew Gih and Dr. John Sung. In addition there were daily song periods led by Mr. Frank Lin, Mr. Phillip Lee and Mr. Lincoln Nieh. The contagion of their joyous testimony put a new song in every heart and raised the hymns of Zion in a fresh burst of praise. Singing hearts are armoured against many attacks of the Enemy, so the treasure of song carried away from the conference is bearing fruit in spiritual victories.

Both Pastor Gih and Dr. Sung are men young in years but mature in spiritual experience. They are keenly conscious that they are bond-servants of an all-powerful, all-glorious Lord. This gives them boldness like that of the ancient prophets in dealing with sin.

The evidence of the Holy Spirit's working was a very deep, wide-spread conviction of sin. Heart-searchings brought to light many evil things that were thoroughly renounced. Many things long tolerated by blunted consciences were suddenly seen to be wrong. This was a humbling experience for many Christian leaders, but the result was most joyous.

The Bethel Band does not believe that its work ends in the pulpit. In spite of a heavy schedule of teaching and preaching, they gave themselves unstintedly for personal interviews with all who sought their help. This individual work brought scores of nominal believers into a clear and definite experience of regeneration.

On the day of Pentecost the Holy Spirit came in a new way into believing and seeking hearts. Something very like that was experienced by many in Paotingfu. Without any outward manifestations, His presence was realized in a new way. Faith laid hold on the promise and before long there was tangible evidence of His infilling. For some this evidence was a Bible made thrillingly new; for some it was an undreamed-of joy; for some it was a consuming passion for winning others; for some it was a new freedom and power in testimony. These deep things of personal spiritual experience are difficult to express, but none the less real and precious in actual life.

This result was fully expected by the Bethel Band, for it is their purpose to lead believers step by step until they may be presented "perfect in Christ Jesus." During the meetings when Pastor Gih called for John 3:16, the assembly was able to quote it glibly. But when Luke 3:16 was requested there was a significant silence! The tragedy of Christ-dishonoring lives is attributed to this failure of the church to believe and teach the work of the Holy Spirit in baptizing, sanctifying and infilling believers. "Be ye holy" is as much of a command as "Repent ye."

Those whose hearts were revived, cleansed and filled during the Paotingfu conference can only thank God for His faithfulness, and for His young servants who are "come to the kingdom for such a time as this."

DANGERS AND DEATHS FROM BANDITS

Rev. Lloyd P. Henderson, of the American Presbyterian Mission in Korea was reported killed by bandits in Manchuria, where he has been carrying on work among Koreans from across the border. A Reuter's telegram of October 24 from Peking, says:—"Mr. Hall, the American Vice-Consul at Mukden, who went with the Japanese Vice-Consul to Namtsanmu and Hsinpin to investigate the circumstances connected with the death of the United States missionary, the Rev. Lloyd Putnam Henderson, has now returned to Mukden. His inquiries confirm the first reports, namely that the party of which the missionary was a member was attacked by bandits, while they were being escorted by a force of eleven Japanese soldiers from Hsinpin towards the railway at Mailentun. The bandits fired about 30 rounds and Mr. Henderson was shot through the head and killed.

Mr. Henderson was accompanied by his Korean cook and some other Koreans, who joined the party. There were no other Americans with him. The bandits were eventually repulsed and the body of the dead American was taken to Mailentun and cremated there."

Reported Death of Rev Bert Nelson.

Mystery still surrounds the fate of the American missionary, the Reverend Bert Nelson, who was captured by Red bandits on October 5, 1930, and who was reported at the end of last month to have been killed last August after over 22 months in captivity.

The bandits made large demands for a ransom and after the money had been paid as well as numbers of articles handed to the captors, such as gramophones, radio sets, medical supplies, etc., they coolly said that they had decided to keep Mr. Nelson after all to teach them English.

When the report came the other day that he had been killed a messenger was sent out by his mission, the Lutheran Mission, and this Chinese has now returned bringing the report that Mr. Nelson was killed at an Ancestral Hall near Chiliping. Hupeh, on August 21 and that some wealthy Chinese captives were killed at the same time. The messenger is unable to state why the foreigner or the others were killed.

The foregoing, however, still lacks confirmation from any other source and efforts are being made to establish the truth regarding his fate, there still being an element of doubt whether he has actually been killed.—Reuter (Nov. 8.)

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Work and Workers

Burning of the Alliance Press, Wuchow:—The Press which has now been in operation for over twenty years was destroyed by fire on the morning of October 5th. The building was set on fire by a workman who was evidently mentally unbalanced at the time. After setting the place on fire he locked the main door and guarded a smaller door and with an iron bar kept back those who tried to put out the fire. The city fire brigade were on the scene in a very short time and fought the fire manfully, but without success. We owe gratitude to the Fire Department and to the soldiers who kept people from taking advantage of the confusion to steal and loot. The building is a total loss and a large stock of books and tracts in Chinese, and several years' stock of paper, were destroyed.

Mr. Jaffray, who has charge of this department of work, is in Canada at the present time, enjoying a short furlough, but expects to return probably towards the end of the year or early in 1933.

It is not probable that the press will be rebuilt here, but plans are under way to open up a shipping office in Shanghai which will be more central for our work throughout the East.

Institution for the Chinese Blind, Shanghai:—On Saturday the 5th of November this Institution celebrated its 20th anniversary and formally opened its new buildings. The Institution which was founded by Dr. John Fryer in 1911, after temporary work in two different locations, has now moved into suitable buildings at 290 Hungjao Road, outside of Shanghai.

Mr. George A. Fitch presided over the gathering. Mr. George B. Fryer, Superintendent of the Institution, and son of the founder, explained the work that was being done, and General Wu Te-chen, Mayor of Greater Shanghai, spoke of the work done by this institution and how it contributed to the educational and social welfare of the Chinese people.

There were about 50 students in the school coming from various parts of China and from various walks of life. The age of admittance is from seven to twelve years and applicants must be recommended and guaranteed by some responsible person.

Changsha News:—The church services are starting with very good attendance this Fall. A Thanksgiving Service was held September 25th to express gratitude for peace in Hunan and for the excellent rice crop. The Thanksgiving offering amounted to $55.00 which is for the church budget.

This year for the first time it has been possible to undertake some forward evangelistic work in our country field, north of Lao Tao Ho. With the cooperation of the Hunan Bible Institute it has been arranged to have a band of seven men do itinerant evangelistic work there for six months or a year. It is hoped that a number of groups of believers will be formed during this time. For several districts no work has ever been done as far as we know. The Changsha Church Session seems interested and ready to cooperate. The station is contributing somewhat to the financing of this work.—*The C. C. Presbyterian Bulletin.*

Griffith John Memorial Church Opened at Hankow:—Before a large gathering of friends from all the Protestant missions in Wuhan, the Griffith John Memorial Church was opened and dedicated, on Saturday in Hankow.

The church has been erected in memory of Griffith John, who came as pioneer Protestant missionary to Hankow in 1862, and has been provided by local Christians, Chinese and foreign friends, and members of nearly every Protestant mission scattered through China. Dr. John's mo-

ther church at Swansea, and other Welsh churches have also sent generous contributions. These, together with the collection at the opening service, amounting to $7,200, very nearly provided the whole cost of building and furnishing, the land being the gift of the London Missionary Society.

Representatives from other Churches in Wuhan assisted in the dedication service, witnessing to the unity of purpose which still inspires the many Christian societies that have grown up during the 70 years since Griffith John came to Central China.

The Church is a two-storey building, with a large social hall, and several rooms downstairs, and accommodation for 800 upstairs in the Church.—*North-China Daily News.*

Hospital for Changchow:—After 15 years of working, the Changchow General Hospital is to have a modern building of its own. It will be a modern concrete affair, with all up-to-date conveniences, including heating, plumbing, lighting and signals and it will be known as the Changchow General Hospital Stephenson Memorial. It has been made possible through a generous gift of G.$25,000 from Mrs. Ida L. Stephenson, of San Antonio, Texas, in addition to gifts of G$1,000 each from Mrs. W. B. Russell and Mrs. Latimer Johnson.

China Inland Mission Notes

Kansuh.—Dr. and Mrs. Rees have been continuing itinerant Medical work in this Province, and in the summer were able to take a journey over the Tibetan border, into the Principality of Ngawa, travelling there with Mr. and Mrs. Ekvall of the C. & M. A. They journeyed three weeks inland from the Chinese border, and then on from Ngawa to the Golok country. They saw hundreds of patients, and had over thirty operations, the instruments being sterilised over the camp fire. At the Lamasery of Am-chok-tran-i the medical work gained for them a royal welcome, and the audiences at the preaching gatherings were surprisingly quiet and receptive. The King and Queen of Ngawa offered land for the opening of a Mission Station, and the Queen herself asked for a New Testament in Tibetan. Prayer is asked for this opened door, and for wisdom in entering it. In Sining, in West Kansuh, the missionaries, Messrs. Harris and Street, recently, were able to visit a city with many Moslems, and eight Moslem villages near, when they had good attention to the preaching, and a ready acceptance of Scripture portions in Arabic, which language is better understood than Chinese in many places there. The missionaries received an invitation to photograph a new mosque, and the Ahong willingly received tracts to pass on to some of his flock that were absent from home. Other Ahongs showed interest in the Christian Message.

Shensi.—On the Sian Plan, missionaries report many willing to attend the preaching halls, where numbers of unpaid Chinese Christians have been preaching, in relays, from nine a.m. till five p.m. A Tent Mission was held in some country places, with numbers responding and coming on as enquirers, women as well as men.

Kweichow.—The work among the Tribes goes on with many openings, and many listening to the preaching, the missionaries and Chinese and Tribes Workers all being hospitably entertained. The audiences varied from thirty to two hundred, in the hill villages.

Chehkiang.—Local Bible Schools are being held these autumn months in five or six centres, lasting from six to fifteen days, according as the Christians and enquirers can afford to give the time. Chinese Leaders and Missionaries are doing the teaching, which is Biblical, with singing and talks on church order.

Kiangsi.—The Nanchang Bible School, which has been closed for some years, has been reopened, and Mr. and Mrs. R. W. Porteous, just back from furlough, are taking charge of it, with Chinese colleagues, and other missionaries helping in teaching Bible Courses. A three months term is planned for men, two months given to class room work, with city evangelising, and one month given to practical village work. Next spring, a similar three months term is planned for women. Later on, more lengthy and fuller courses may be given.

About half of the seventy odd new missionaries have arrived in China,

and are at the Mission's two Language Schools, and the rest are due soon, also, some thirty or forty workers returning from furlough.

Catholic University of Peking and Central Hospital:—A report that a contract had been drawn up by the Government with the Catholic University of Peking whereby the latter would take over the direction of the Peking Central Hospital aroused a wave of indignation among Chinese students and doctors who strenuously opposed the move calling it a foreign invasion. The Central Hospital of Peking was put up in 1918 at a cost of one million dollars. It is the only large establishment of this kind erected and supported by Chinese capital. The staff was originally made up of Chinese and foreign doctors under the direction of Dr. Chen. During the first years of its existence the patients had nothing but praise for the institution. When the Nanking Government came into power Dr. Chen and the foreign doctors had to leave the hospital. After that it declined and the funds were rapidly used up. A recent rumour that the Government had asked the Catholic University of Peking to assume charge of the hospital and to establish a faculty of medicine there occasioned a bitter protest from over national-conscious students and doctors. As a consequence the Minister of the Interior has decided to take back the direction of the hospital and try to reorganize it. It is interesting to note that the nursing of the sick in this hospital is taken care of by the Sisters of Charity of St. Vincent de Paul.—*Fides Service.*

Tientsin Station Churches:—A hopeful form of church effort has been tried this year, in two churches which desired it,—a Renewal-of-Vows-Movement. One was in the country, and one was Hsiku Church in Tientsin. It is just thinking back to the solemn vows taken at baptism, thinking down to the loyalties that do and should hold now. And the method of reminding was not at all big meetings or oratory, but just calling; looking up every member of the church who was to be found. One or two invited friends from outside along with the pastor and lay leaders of the church did the calling. It was a joyful time. We were not given any cold shoulders! And it all headed up, at the end of the two weeks of concentrated work (the Chandler Dodge coupe doing most efficient carrying) with a most reverent Renewal-of-Vows-Worship Service, vows and all built up by these church members themselves. After the members have thus pulled together and vowed together there is plenty of church work ahead for them. And new projects are being taken up, in both places.—From the *Tien Tsin Tsin Hsin.*

A Ford Station Wagon at Work:—A medical missionary in Southern Kwangtung writes as follows:—

"Once in a while things pile up until one has to split seconds. Was thinking about writing this news sheet when the carpenter came in saying the women who were carrying brick from a boat on the water front refused to carry any more as the bricks were wet and too heavy. The boat had to leave and there was no way to get the 1500 brick up for the new kitchen being erected. The station Wagon was called into use. Seats all taken out and gunny sacks thrown in. We could take only three hundred at a load. There were five loads. At the water front we hired some women to carry to the car but at the hospital everybody helped unload. Three loads were carried before dark. We promised the boat people to be on hand at dawn. Man proposes but God disposes! About midnight I was called up to attend a young mother with her first baby. Five o'clock came and I had to go for the brick. A colleague kindly promised to stand by and attend to things until I could get back. The runs were made before I was needed. On the way back a dog was standing on the side of the street and after we passed he began barking, ran alongside of the car and crossed to the front passing beyond, as I supposed. Instead he stopped in front of the bumpers, was struck and fell under the wheels a deliberate attempt to show he was the best man and a suicide. There was not much weeping for him—he furnished a feast for the household that owned him!

To navigate a car through the streets of this unsophisticated town is a tortuous job. It seems that every deaf or half blind person selects the middle of the street as his strolling place, to say nothing of fat hogs

(animals I mean), dogs, women jawing each other, country jays with feet on earth but with mouth open and eyes everywhere but in front. A man and two women took the center of the street to have an argument at the top of their voices, I tooted but to no effect. The car came to a halt within a foot of the man's coat tail. Again the horn this time he heard, glanced around, seized the bumper with both hands, vaulted over the fender and ran for life, the women disappeared while spectators and all were laughing at the antics of the man. His porky majesty demands the road and we must go around him, again a man who must have been dreaming wakes to the very near blast of the horn; he tried to pick his feet up and fly out of the way. A flock of geese stand like soldiers while the car passes—the birds are more sensible than their human counterparts.

But to return to the "split seconds." There were the ward patients to be seen after the bricks were in. A man came by appointment to have his adenoids removed. Calling on the expectant mother every five minutes I saw the patients, removed the adenoids and had just time enough to wash up before a very difficult labor case was to be solved. Afterwards the several dressings of surgical patients. Breakfast, hurried directions to masons and carpenters on the new kitchen and then removal of tonsils of a very small boy. He was really choking from the enlarged glands. These out dispensary patients came and it was after two-thirty before I could get a bit of lunch. However this is nothing new in the life of a doctor at this Station."

———=o=———

Notes on Contributors

Rev. D. Willard Lyon, D.D., was born in China, (Yu-Yao, in a canal boat) May 13, 1870. He came out as the first Y.M.C.A. Secretary to China in 1895. His major interests in that work have been the development of literature and the training of secretaries. Retired from active service in the Y.M.C.A. in May, 1930. During the last half of 1930 and all of 1931, taught Chinese philosophy and religions in the University of Southern California, and the Pacific School of Religions, Berkeley, California. During the first half of 1932 accompanied the Commission of Appraisal of the Laymen's Foreign Missions Enquiry as their adviser for China.

Rev. Everett Stanley Burket, B.A., D.D., arrived in China in 1916 for the A.B.F.M.S. Most of his time has been spent in Evangelistic and general work in Kwantung, Kiangsi and one year in Shanghai as China Treasurer.

Rev. Charles Lysander Storrs, B.A., D.D., came out in 1904 for the Shaowu Mission of the A.B.C.F.M. He has been engaged mostly in Educational work, but also in Evangelistic and Administrative work.

Rev. Charles Luther Boynton, B.A., arrived in China in 1906 for the National Committee Y.M.C.A. Served as Statistical Secretary, China Continuation Committee 1915-1920, returning after an interlude of six years with Shanghai American School, to similar work with National Christian Council.

Rev. Walworth Tyng, M.A., B.D., arrived in China in 1912 for the American Church Mission, and is at present engaged in Evangelistic work, being the Missionary-in-charge of the Hunan Stations.

Mr. Chen Tsin-hsien is a graduate of the University of Nanking and of Nanking Theological Seminary, and is now Librarian at Nanking Theological Seminary. He is active in religious education work also, being Superintendent of an experimental Sunday School near Nanking Seminary, and engaged in producing materials for the N.C.C.R.E. He is a member of the Methodist Church.

Mr. John S. Barr, M.A., B.Sc., is a member of the London Missionary Society and arrived in China in 1924. He is on the staff of Medhurst College, Shanghai.

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